Scattered Pearls

Selection during the perusal of interesting events, scholarly, knowledgeable and beneficial points.

Maulana Muhammad Yunus Palanpuri
S/o
Maulana Muhammad Umar Palanpuri



SCATTERED PEARLS

volume I

Maulana Muhammad Yunus Palanpuri
S/o.
Maulana Muhammad Umar Palanpuri

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DARUL ISHAAT
Karachi-1, Pakistan

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Mohammad Asif 310-New Meena Bazar Jama Masjid Dehli India

FIRST EDITION
2007

PRINTED AT
ILMI GRAPHICS

PUBLISHER
DARUL - ISHAAT URDU BAZAR KARACHI-1 PAKISTAN.
E-mail : ishaat@pk.netsolir.com

AVAILABLE AT
IDARATUL MA'ARIF, DARUL ULOOM, KORANGI, KARACHI
IDARA-E-ISLAMIAT 190 ANARKALI, LAHORE

SOLE DISTRIBUTOR IN U.K

AZHAR ACADEMY
54-68 LITTLE ILFORD LANE
MANOR PARK, LONDON E12 5QA

AVAILABLE IN U.S.A

DARUL-ULOOM AL-MADANIA
182 SOBIESKI STREET,
BUFFALO, NY 14212, U.S.A

MADRASAH ISLAMIAH BOOK ST
6665 BINTLIFF, HOUSTON,
TX-77074, U.S.A.

AVAILABLE IN SOUTH AFRICA

AL-HUDA PUBLICATIONS
35 CENTRAL AVE. MAYFAIR 2092
JOHANENSBURG, S. AFRICA

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Foreword

This year, during the gathering at Raiwind, this most humble servant had the good luck of meeting Maulana Yunus Palanpuri, son of Maulana Muhammad Umar Palanpuri. We were discussing international affairs, when shortly before leaving this most humble servant saw a note-book shortly before leaving. It turned out that the honourable Mawlana used this note book to write down whatever important or interesting point he . und during his studies, so that he could easily benefit therefrom when need arose. This is common practice among our respected elders nd other scholars. Otherwise it happens quite often that one comes a cross some significant piece of information and then when one needs it one simply can not remember where one read it, leaving one with nothing but regret. This is why someone said:

العلم صيد و الكتابة قيد

The honourable Maulana had obviously inherited his love for books and reading from his respected father, Maulana Muhammad Umar Palanpuri رحمة الله عليه, so as to be a source of delight for his father. This most humble servant had witnessed it so many times, the honorable Maulana رحمة الله عليه, forgot the world around himself when he was with his books. He was particularly interested in Tafsir. Once he said to me: 'I'd like to study the books of Hadith as well, but the Qur'an is an unfathomable ocean, no motter how often you dive in it, you will always return with yet another treasure of pearls. I simply can't help plunging myself into the ocean of the Holy Qur'an, so as to plunge myself into the ocean .of Hadith.' He was most inclined toward 'Tafsir- ul Qur'an bil Quran (i.e. Tafsir of the Holy thought Qur'an the Holy Qur'an itself), then to Tafsir ul Qur'an bil Hadith, then to Tafsir -ul Qur'an bi aqwal us-Sahaba Wat -taba'in. He feared Tafsir bir rai (i.e. Tafsir based on one's personal opinion) very much, and he would weep bitterly and tremble with fear on such occasions. Even to Arabs he would say: 'Listen, I only wish you well, and you should also wish your descendants well (so tell them:) Never try to understand the

Holy Qur'an without the help of the sacred Ahadith and the sayings of the noble companions, otherwise you will go astray and you will lead others astray, too!'

He was extremely fond of reading. Once in Nizamuddin the two of us went to his room, the boards of which were fu" " books. We sat down on his bed. He mustered the room, gestured toward the books and said: 'may Allah grant authors a goodly reward! How hard they had worked to these books, while we find it difficult to read them. But li Maulwi Usman! Don't think that they are useless. Never t that they were written, in vain. Allah shall cause each line, point each injunction thereof to come alive in the heart people, through Da'wah and Tabligh – nay! He already so! The only reason why I want to stay alive is to read eac those books at least once in my lifetime.' At another occa he said: 'People think: of what use are these books? Whe they should consider the following: What if Imam Bukhari Imam Muslim رحمة الله عليهما had not compiled their Sahihain, would we have ever got to know about Hadith? The san true for other books. One supplication which the honor Maulana made still echoes in my mind – he said: 'O Allah my tongue utter the words of the Holy Qur'an and the sa Ahadith penetrate my heart, and let me act accordingly. Le be one who carries the Holy Qur'an and the sacred Ahadi all corners of the world. Amin.

When he got to know about a good book, he would immedi order it and keep it in his shelf. A number of times he ordered books from Pakistan through this humble servant. result of his fondness for religious knowledge, he would r scholars and students of madaris with utmost love, humble and affection, which shall however not be delved upon r now. But what can I do? As I write these lines I again and a remember his love and affection, his being absorbed by studies, his love for Tafsir, his being completely lost in prayers, his humbleness, his concern for the Ummah, his d morning – lectures at Nizamuddin, his addresses at Raiwind instructions to groups which were about to go forth for Tabl

and how the audience would listen with rapt attention when he talked to them about the greatness, and majesty of Allah, and how the people hoped the true religion of Allah would come alive in the hearts of all the people of the world, and how the people came to think of falsehood and vanity to be nothing more than a spider's web. How sympathetic he was toward the poor and downtrodden. How concerned he was for the affluent, especially the young generation. How eager he was to draw benefit from people's talents and to find a proper venue to put their talents to use! His humility, humbleness, and simplicity! His wishing others well from the bottom of his heart! His fear regarding his own self! His anxiety for the hereafter, his taking guidance from the verse of the Holy Qur'an, no matter what the circumstances might be. His precaution regarding common property. This awareness of international affairs this becoming restless on getting to know about people's apostasy and his immediately sending some groups (of missionaries) there. How much he enjoined those who were associated with him for a long period of time to work for the welfare of this Ummah, and to develops true concern for them, to strive to develop a special relationship with Allah Most High and to rid them selves of spiritual vices such as envy rancour malice and so forth. His concern for communal affair. His concern to correct the prayer-timings of America and other countries. His expertise in astronomy and his pointing out the mistakes made by senior astronomers. His obedience toward his leader. His strictly following his advices. His requesting saints and scholars to rectify any mistake he might have made during his lectures, and how they would reassure him, how hard he would try to send every year gifts to scholars and saints; his perusing the speeches of Maulana Yusuf رحمة الله عليه, his meeting those who resided in the centre before his embarking an a journey, and his asking them for forgiveness – even those who were much younger than him .... How beneficial his speeches were for people of all classes, and how they felt that he was in deed talking to them. How humble he used to be in front of the honourable Maulana Anamul Hasan رحمة الله عليه, and how he would say to this servant of Allah: "Indeed, I have absorbed the honorable Maulana رحمة الله

عليه, His always keeping a watch with him and his making each moment of his life precious and how he would refer to Maulana Zakariya رحمة الله عليه regarding this matter.

His relationship with the Shaykh رحمة الله عليه, and the Shaykh's relationship with him. His being frequently blessed with a vis of the Noble Prophet صلى الله عليه وسلم show he always kept Noble Prophet's صلى الله عليه وسلم sacred life before when, how applied the principles contained in the lives and sayings of noble companions رضوان الله عليهم, how he memorised the Qur'a spite of his advanced age and in spite of his occupations with centre, after having taken due permission from the honora Maulana, how he would go to the honorable Maulana bef and after a speech, and how he would consult him in ev matter....... His performing I'tekaf during the month Ramadhan, has his reciting Holy Qur'an would revive d hearts, How habitual drinkers, robbers, tyrant, etc. would rep on hearing him inviting them toward Allah. How the subjec his speeches would unfold like the petals of a rose, compell one to put them into writing... . There are intentions of putt his discourses on the Holy Qur'an into writing-with Allah's h and support....

قد جعل الله لكل شيء قدراً The lives of our respected elders are ind great guides. Junaid رحمة الله عليه once said:

كايات جند من جنود الله يثبت الله بها قلوب اولياء ه:

Namely that Allah strengthens through these stories the hea of His friends. Such stories are in fact one of Allah's hosts, a this is proven from the following Qur'anic Ayat:

لا نقص عليک من انباء الرسل ما نثبت به فؤادک

'And all that We narrate unto you of the stories of messengers, so as to strengthen through it your heart.' Im Abu Hanifa رحمة الله عليه stated the stories of scholars a descriptions of their virtues are dearer to me than Fiqh, becau of their character- building potential. This is proven from Ayat:

اولئک الذين هدى الله فبهدا هم اقتده

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When I brov contained re beneficial p fondness an that the mat honourable meant only telling him contained in their studies respected fa request and various hig came across, or sequence compilation honourable compilation *charity*) for h there of sha too shall be

May Allah and may He

'They were those whom Allah had guided, so follow their ways.
And: لقد كان فى قصصهم عبرة لأولى الالباب

Malik bin Dinar رحمة الله عليه stated that such stories are gifts from Paradise. He also said: "Narrate these stories as much as possible, for they are gems, and it is quite possible that you might find a truly rare and invaluable gem among them.' Sufyan bin Uyaynah رحمة الله عليه said 'عند ذكر الصالحين تنزل الرحمة (Divine) mercy descends when mention of righteous people is made.'

All this sprung from my pen - almost of its own - when writing Maulana Muhammad Umar's رحمة الله عليه name, and how much I would like to keep writing on and on, but I shall contend myself with whatever I wrote.

When I browsed through Maulana Yunus copy, I found that it contained references of books as well as many important and beneficial points, the compilation of which dearly indicate his fondness and love for books and reading. I humbly submitted that the matter continued in this copy should be published. The honourable Maulana however refused, saying that this copy is meant only to aid his memory, but on my insistence and my telling him how much others would benefit from the material contained in this copy, and that our elders would get the gist of their studies published and also due to my relationship with his respected father رحمة الله عليه he finally acceded to my humble request and handed his copy over to me. This is a collection of various highly beneficial topics. They were compiled as they came across, hence one should not try to find any peculiar order or sequence in this compilation - there is none. That is why this compilation was entitled 'Scattered Pearls' May Allah grant the honourable Maulana a godly reward, and may He let this compilation become a means of Sadaqah -e-Jariah (*perpetual charity*) for him and his parents. For the time being, only one part there of shall be published but soon - انشاء الله - the second part, too shall be published.

May Allah accept this humble effort on part of His bondman, and may He make it a means of salvation, and may He embellish

it with the blessings of His pious bondmen. وما ذلک علی الله بعزیز My elder brother Maulana Umar Farooq زید مجدهم did the necessary corrections and proof - reading, while my dear friend Jawed Hazarwi arranged the printing. May Allah grant them both a goodly reward.

وعلی آله و صحبه اجمعین

27 Ramadhan 1423 (after zuhu
(Masjid-e-Nabawi, Madinah Munawwara

بسم الله الرحمٰن الرحيم

Effort in Islam

Islam is true. Efforts in that direction require four months. There are four types of effort in Islam:

The effort of listening	*Ta'illem*
The effort of speaking	*Da'wah*
The effort of thinking	*Dhikr*
The effort of asking	*Du'a*

Faith ripens through Mujahadah, it is strengthened through Dawah it spreads through migration, and it is saved through discharging the rights of Allah's servants. *(Maulana Ahmad Lad, Ijtama Bhopal)*

A preacher (Da'i) should keep performing good deeds inividually along with his concern for communal welfare

Sayyidina Abu Hurairah رضى الله عنه narrated the messenger of Allah صلى الله عليه وسلم said: "Who is fasting today?' Sayydina Abu Bakr رضى الله عنه said, 'I am' He صلى الله عليه وسلم then said: 'Who visited any sick person today?' Sayyidina Abu Bakr رضى الله عنه said: 'I did,' He صلى الله عليه وسلم said: 'Who has attended a funeral-prayer today?' Sayyidina Abu Bakr رضى الله عنه Said: 'I did,' He صلى الله عليه وسلم then said: 'who fed any poor person today?' Sayydina Abu Bakr رضى الله عنه said" 'I did.' The Noble Prophet صلى الله عليه وسلم then said: 'A person who does all this in one day shall surely go to paradise.' *(Hayatus-Sahabah 2/648)*

The amazing virtues of bidding good and forbidding evil

Sayyidina Anas رضى الله عنه said: Should I not tell you about people who are neither prophets nor martyrs, but yet, on the Day of Judgement their rank shall be so exalted that even the Prophets عليهم السلام and martyrs will be astonished. They shall be on special pulpits, and they shall easily be recognized,' the companions said: 'O Messenger of Allah صلى الله عليه وسلم! Who are those people?' The Noble prophet صلى الله عليه وسلم said: 'They are those

who make Allah's servants dear to Allah, and who make Allah dear to His servants, they walk on earth well-wisher of everyone.' I said; 'I understand how they makes Allah dear to His servants, but I can't understand how they make Allah's servants dear to Allah.' The Noble Prophet صلى الله عليه وسلم said: These people ask others to do such deeds which are dea Allah, and they stop them from deeds which are dislike Allah. So if they do deeds which are liked by Allah, then become dear to Allah.' *(Hayatus-Sahabah 2/805)*

Sayyidina Hudhaifah رضى الله عنه narrated: I said to the N Prophet صلى الله عليه وسلم: 'O Messenger of Allah! Bidding good forbidding evil are the chief-virtue of the righteous pe When shall they be abandoned?' The Noble Prophet الله عليه وسلم said: 'When the same vices which cropped up in the chil of Israil, will crop up in you.' I asked: 'O Messenger of A Which vices cropped up in the children of Israil?' He الله عليه وسلم said: 'When your righteous people adopt a lenient st toward the wicked in matters of religion, for the sake of worldly life when the worst of people lay claim to relig knowledge, and when the young ones meddle in governn affairs. At that time you will be involved in a great trial. You rush towards trials, and trials will rush to wards you. *(Hay Sahabah, 2/806)*

Sayyidina Muadh bin Jabal narrated the Messenger of Allah الله عليه وسلم said: 'You shall remain upon a straight path from y Lord until two hinds of intoxication appear in you. One is intoxication of ignorance, the second is the intoxication of for life. You will keep bidding good and for bidding evil, yon will keep striving in the path of Allah, but once love for worldly life becomes apparent in you, you will neither be ab bid good and for bid evil, nor will you be able to strive in path of Allah. At that time those who expound the Holy Qu and the Ahadith shall be like those Muhajireen who acce Islam at its initial stage. *(Hayatus Sahaba, 2/805)*

A spell to exorcise the evil eye

Sayyidina Jibril عليه السلام taught the Noble Prophet الله عليه وسلم certain spell, and he instructed him to blow that spell o

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Sayyidina Ha

Ibn Asakir came to the grieved. On Messenger o from the evil seek refuge f Allah عليه وسلم السلام said, 'Sa

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Calling unt

Sayyidina Hasan and Husain رضي الله عنهما.

Ibn Asakir has mentioned that once Sayyidina Jibril عليه السلام came to the Noble Prophet صلى الله عليه وسلم who seemed to be grieved. On being asked about the reason for his sadness, the Messenger of Allah صلى الله عليه وسلم said; 'Hasan and Husain suffer from the evil eye.' He said; 'The evil is a reality. Why did you not seek refuge for them by reciting these words?' The messenger of Allah صلى الله عليه وسلم asked: 'which words?' Sayyidina Jibril عليه السلام said, 'Say:

اللهم ذا السلطان العظيم و المن القديم ذا الوجه الكريم ولى الكلمات التامات والدعوات المستجابات عاف الحسن والحسين من انفس الجن واعين الانس

The messenger of Allah صلى الله عليه وسلم had hardly recited those words when the two got up and began to play in front of him. He صلى الله عليه وسلم said: 'People! Seek refuge for your lives, your women and your children through these words. This prayer for refuge has got nothing to match it.

A special virtue of reciting the Holy Qur'an in the path of Allah.

In Musnad Ahmad has been mentioned that if anyone recites one thousand Ayaat in the path of Allah, then, on the Day of Judgment, he shall be written among the Prophets, the saints, the martyrs and the righteous. *(Tafsir Ibn Kathir 1/597)*

(If we get into the habit of reciting Surah Ya-sin daily during a 'Chillah' in the path of Allah then we shall acquire this virtue, too, Insha Allah.')

Calling unto Allah in the late hours of the night

میں نور کے تڑکے میں جس وقت اٹھا سو کر
اللہ کی رحمت کے دروازے کھلے پائے
آتی تھی صدا پیہم جو مانگنے والا ہو!
ہاتھ اپنی عقیدت سے آگے میرے پھیلائے
جو رزق کا طالب ہو میں رزق اسے دونگا
جو طالب جنت ہو جنت کی طلب لائے
جس جس کو گناہوں سے بخشش کی تمنا ہو
وہ اپنے گناہوں کی کثرت سے نہ گھبرائے
وہ سائل توبہ ہو میں مائل بخشش ہوں
میں رحم سے بخشونگا وہ شرم سے پچھتائے
یہ سن کے ہوئے جاری آنکھوں سے میری آنسوں
قسمت ہے محبت میں رونا جسے آ جائے
آقائے گدا پرور سائل ترے درپر
میں اور تو کیا مانگوں تو ہی مجھے مل جائے!

Allah's Might

In Ibn Abi Hatim has been cited a marfoo' tradition according to which the Messenger of Allah صلى الله عليه وسلم said: 'I have been granted permission to tell you about one of the angels who carry the throne: The distance between his ear-lobe and his shoulder is so great that a bird would keep flying for seven hundred years.'

The chains of transmission of this Hadith are all excellent, and its narrators are reliable. *(Tafsir Ibn Kathir 5/420)*

How the Noble Prophet صلى الله عليه وسلم treated his companions

Once Sayyidina Jarir bin Abdullah Bajki رضى الله عنه went to visit the Noble Prophet صلى الله عليه وسلم whose dwelling was full of companions. When the Noble Prophet صلى الله عليه وسلم saw Sayyidina Jarir رضى الله عنه stand at the door-step, he looked toward his right and his left, but there was nowhere a place for him to sit. The Noble Prophet صلى الله عليه وسلم then took of his sheet, rolled it up and threw it to ward Sayydina Jarir رضى الله عنه, telling him to sit on it. Sayydina Jarir رضى الله عنه drew the sheet toward his chest, kissed and returned to the Noble Prophet صلى الله عليه وسلم. He said: 'O Messenger of Allah صلى الله عليه وسلم may Allah honour you as you had honoured me.' The Noble Prophet صلى الله عليه وسلم said: 'When any respectable person of any tribe comes to visit you then honour him.' *(Hayatus-Sahaba 2/569)*

Some deeds which shall save one from certain calamities

Abu Abdullah Hakim Tirmidhi mentioned the following in his book Nawadirul Usul. Once Noble Prophet صلى الله عليه وسلم came to a group of companions who were sitting in the mosque, and said to them: Last night I saw strange things. I saw that one of my followers was surrounded by the punishment of the grave, when his ablutions came and released him. Devils tried to frighten another follower of mine, when his remembering Allah came and rescued him. Angels of punishment had surrounded another follower of mine, when his prayers came and saved him.

Another follower of mine was on the verge of death due to extreme thirst, when ever he approached the cistern he was pushed away. Then his fast came and gave him to drink until he was satiated. Another follower of mine saw that the prophets were sitting in circles. He too, wanted to sit, but whenever he was about to do so, he was made to leave. Then his purific bath came, took hold of his hand and made him sit next t Another follower of mine was enveloped in darkness fro sides, when suddenly his Hajj and his Umrah came and br him forth from the darkness to the light. Another follow mine wanted to talk to the believers, but they would not ta him. 'Then his strengthening the ties of kinship came proclaimed: 'Talk to him!' So they talked to him. I saw an follower of mine who tried to ward off flames from his when his charity came to cover and protect his face, and it shaded his head. Another follower of mine had been capture the angels of punishment, when his bidding good forbidding evil released him and brought him to the ange mercy. Another follower of mine was kneeling on the gro and there was a veil between him and his Lord, when his moral character came, took hold of his hand and brought into the proximity of his Lord. Another follower of mine about to be given his record of deeds into his left hand. Whe fear of Allah came and put his record right in front of Another follower of mine was standing at the edge of Hell, his shivering (due to his fear of Allah) came and saved Another follower of mine was about to be thrown face d ward into Hell, when his crying (due to fear of Allah) and tears came to save him. Another follower of mine was stum across the bridge 'sirat', when his reciting Durud upon me c took hold of his hand made him cross the bridge safely. An follower of mine had reached the gates of Paradise, but it closed. Right then his saying '*La ilaha illa llah*' came had the opened for him, and made him enter Paradise.

Qurtubi, when mentioning this Hadith, said: 'this is a tradition. In it are mentioned certain deeds which shall save from certain calamities.' *(Tafsir Ibn Kathir, 3/71,72)*

An Ayat of the Holy Qur'an which confers honour

Imam Ahmad and Tabari recorded from Sayydina Muaz Juhni رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said:

الحمد للہ الذی لم یتخذ ولداً ولم یکن لہ شریک فی الملک ولم یکن لہ ولی من الذلّ وکبرہ تکبیراً O

'This Ayat is the Ayat of Honour.' *(Tafsir Mazhari 7/166)*

Which creation was created on which day?

In Sahih Muslim and Sunan Nasai Sayyidina Abu Hurairah رضی اللہ عنہ is reported to have said: The Messenger of Allah صلی اللہ علیہ وسلم took hold of my hand and said: 'Allah created dust and soil on Saturday. On Sunday, He created the mountains. On Monday He created the trees. On Tuesday He created all unpleasant things. On Wednesday, He created light. On Thursday, He created animals; and Aadam رضی اللہ عنہا was created on Friday after Asr and before nightfall. *(Tafsir Ibn Kathir 1/106)*

Spend one Dirham for the sake of Allah and take ten Dirhams out of His treasure

Ubaidullah bin Muhammad bin Aisha رحمۃ اللہ علیہ narrated that once a beggar came to Sayyidina Ali رضی اللہ عنہ. Sayyidina Hasan or Sayyidina Hussain رضی اللہ عنہما,' Go to your mother and tell her to give me one of the six Dirham I had deposited with her.' The child did as he was told. When he returned he said: 'Mother says that you had keeps these Dirhams to purchase flour.' Sayyidina Ali رضی اللہ عنہ said: 'A servant's faith is not proven true until he relies more on what is in the treasures of Allah than on what is with him. Tell your mother to send those six Dirhams' So she sent the money and Sayyidina Ali رضی اللہ عنہ gave it to the beggar.

The narrator further mentioned that Sayyidina Ali رضی اللہ عنہ had not left his seat yet when a man passed by, wanting to sell his camel. Sayyidina Ali رضی اللہ عنہ asked him about its price. It said: 'Its price is one hundred forty Dirham.' Sayyidina Ali رضی اللہ عنہ said: Tie it here, I will pay you its price some time later. 'So the man tied the camel and left. A short while afterwards another

man came and said: 'To whom does this camel belong?' Sayyidina Ali رضی الله عنه said; 'It is mine' That man asked whether it is for sell. Sayyidina Ali رضی الله عنه replied in the affirmative. That man asked: 'How much is it?' – 'Two hundred Dirhams', replied Sayyidina Ali. That man said: 'I purchased it for t amount,' and he handed the money over to Sayyidina Ali الله عنه. Sayyidina Ali رضی الله عنه then gave one hundred forty Dirha to the man from whom he had bought the camel, and remaining sixty Dirham he gave to Sayyidah Fatimah الله عنها. She asked: 'What is this?' He said: 'This is what Allah promised us through His Prophet صلی الله علیه وسلم: جاء بالحسنة فله عشر امثالها Whoever does good shall receive the like there tenfold.' *(Surah An'aam, Ayat 16) (Hayatus - Sahabah 2/202)*

Reciting Azan into the ears of a grieved person

If one recites Azan into the ear of a grieved person, then his g and worries shall vanish. Sayyidina Ali رضی الله عنه narrated once the Messenger of Allah صلی الله علیه وسلم saw me sad. He sa 'O son of Abu Talib! Do I see you sad?' I said: ' yes.' He الله علیه وسلم then said:

بعض اهلک یؤذن فی اذنک فانه دواءلهم

> 'Tell some of your family members to recite Azan i your ear, for this is a cure for grief.'

Sayyidina Ali رضی الله عنه said: 'This was done and my g disappeared.' Like wise all narrators of this Hadith have tr this prescription and found it highly effective.' *(Kanzul Um 2/658)*

Reciting Azan into the ears of someone whose charact changes for the worse

If anyone's character – whether human or animal – changes the worse, then one should recite Azan into his ears. It has b recorded from Sayyidina Ali رضی الله عنه that the Messenger Allah صلی الله علیه وسلم said:

ساء خلقه من انسان او دابة فاذنوا فی اذنه

'If anyone' character changes for the worse, then recite Azan into his ears.' *(Dailami, Mirqat Sharah Mishhat 2/149)*

Reciting Azan when pestered by Satan

When one feels pestered by Satan, then one should recite Azan aloud, because this causes Satan to run away. Sayyidina Suhail said: My Father had sent me to Banu Haritha. There was a child or someone with me. We passed by a wall when a voice called the name of my companion. He looked at the wall, but there was nothing. I mentioned this to my father. He said: 'Had I known that something like this would happen, I would not have sent you. But if you hear a voice, then recite Azan, Because I heard Sayyidina Abu Huraira رضی الله عنه report that the Messenger of Allah صلی الله علیه وسلم said; 'If you recite Azan, then Satan runs away, farting.' *(Muslim Sharif, 8/168)*

Reciting Azan when beguiled by evil spirits

If one sees and evil spirit, then one should recite Azan aloud. Sayyidina Saad bin Abi Waqqas رضی الله عنه narrated: I heard the Messenger of Allah صلی الله علیه وسلم say:

اذا تغولت لكم الغيلان فاذّنوا

'If evil sprits beguile you, then recite Azan.'
(Musnaf Abdur Razzaq 5/163)

Some further instances when one should recite Azan

Besides the instances cited above, it is appropriate to recite Azan at the following occasions:

1) When a fire breaks out.
2) When encountering infidel enemies.
3) When one gets angry.
4) When a traveller forgets his way.
5) When one suffers from epilepsy. One should recite Azan on these occasions. In Imdadul Fatawa has been mentioned that it is a Sunnah to recite Azan on the following occasions:

1) Before the Farz-prayer.
2) Reciting Azan into the ears of a new-born child.

3) When a fire breaks out.
4) When fighting the infidels.
5) When devils frights a traveller.
6) When one is sad.
7) When a traveller forgets his way.
8) At times of anger.
9) When one suffers a fit of epilepsy.
10) When the character of a person or an animal changes fo worse. This has been mentioned by the author of Ra Mukhtar. *(Imdadul Fatawa 1/165)*

Twenty angels are with every human being during and night

In Tafsir Ibn Jarir has been mentioned that once Sayy Uthman رضی اللہ عنہ came to the Noble Prophet صلی اللہ علیہ وسلم asked him: 'How many angels are with a person?' Messenger of Allah صلی اللہ علیہ وسلم said: 'Toward the right i angel who records virtues, who is in charge of the angel on left. So if a person does a good deed, the angel on the records it as ten good deeds. And if the person does any deed, then the angel on the left asks the angel on the whether he should record it. The angel on the right says: wait a while.' Thus the angel on the left takes permission times. If the person has not repented by then, the angel on right says; 'may Allah relieve us of this one. What an companion he is. He has no regard for Allah. He feels ashamed of Him.' Allah further stated that whatever is utt by a person, there is an angel to record it. Then there are angels in front of you and behind you Allah says:

قبٰت من بين يديه و من خلفه يحفظونه من امر الله ط

One angel holds you by your hair. When you humble your before Allah he raises your rank, and if you are proud, the humbles you. Two angels are near your lips. They g whatever Darud you recite for me. One angel guards mouth, lest any snake or other obnoxious creature enters it. angels are near your eyes. Thus there are ten angle's with ea the children of Adam. Then the angels which are with

during day-time are different from those who are with you during the night. Thus Allah has appointed twenty angels for each human being. *(Tafsir Ibn Kathir 3/32)*

Forgiveness of all sins on account of treating a Muslim with respect

Sayyidina Anas رضی الله عنه narrated that Sayyidina Salman Farsi رضی الله عنه once visited Sayyidina Umar bin al Khattab رضی الله عنه. On seeing Sayyidina Salman Farsi رضی الله عنه Sayyidina Umar bin Khattab رضی الله عنه offered him his cushion upon this Sayyidina Salman رضی الله عنه said: 'Indeed, Allah's Messenger صلی الله علیه وسلم spoke the truth!'

Sayyidina Umar رضی الله عنه said: 'O Abu Abdullah, tell me what Allah's Messenger صلی الله علیه وسلم said!' Sayyidina Salman رضی الله عنه said: 'Once I went to the Noble Prophet صلی الله علیه وسلم, who was reclining on a cushion. He offered the cushion to me and said: Salman, if a Muslim visits another Muslim, and the host treats him with respect, then Allah shall surely for give him.' *(Hayatus Sahabah, 2/561)*

A Prophetic prescription of how to avoid an evil death

Uthman رحمة الله علیه said that when Sayyidina Haritha bin Nu'man had lost his eye-sight, he had a rope tied from the place where he offered his prayers to the door of his room. When any poor person came, he would take out something from his basket, take hold of the rope go to the pauper and give him what ever he had to give. His family said to him: go 'We can go in stead of you' He said: 'I heard the Messenger of Allah صلی الله علیه وسلم say: "Giving something to a poor person with one's own hand saves one from an evil death.' *(Hayatus – Sahabah 2/234)*

Allah does not look with mercy at a proud person

Sayyidah Aishah رضی الله عنها narrated: once I wore a new shirt. I looked at it with pleasure, because I liked it. Sayyidina Abu Bakr رضی الله عنه said: 'What are you looking at? Allah does not look at you with mercy right now.' I said: 'How come?' He said: 'Don't you know that if a person becomes conceited on account of his

adornment (and thinks him self to be better than others), then his Lord shall be wroth with him until he discards that adornment.' Sayyidah Aishah رضى الله عنها said: 'I took off that shirt and gave it in charity. Upon this Sayyidina Abu Bakr رضى الله عنه narrated: 'This might be an expiation for your act.' *(Hayatus- Sahabah 2/399)*

Feeding one's Wife a morsel carries the reward of char

Sayyidian Saad bin Abi Waqqas رضى الله عنه narrated: 'I fell ver in the year of Hujjat ul Wida. The Messenger of Allah الله عليه وسلم came to visit me. I said: 'My illness has aggravated , ar am a rich person, and I do not have any heir except for daughter. So can I give two thirds of my wealth in charity," Messenger of Allah صلى الله عليه وسلم said: 'No.' I said: 'And ha The Messenger of Allah صلى الله عليه وسلم said: 'No.' I said: 'An third?' He صلى الله عليه وسلم said; 'Yes but even a third is very mu Leaving your heirs well to do is better than leaving them nee so as to have them beg from the people. And whatever spend in order to attain Allah's good will and pleasure, you s surely be rewarded for it, even if you put a morsel of food i your wife's mouth.' I said: 'O Messenger of Allah الله عليه وسلم it seems like the other Muhajirin will leave Makkah toget with you, whereas I will stay behind and die here in Makk But since I have left Makkah for good (i.e. by through Hijral do not want to die here,' The Messenger of Allah الله عليه وسلم said: 'No, you shall live long (you will not die on account of ailment of yours) and you will perform many good deeds, wh will cause your ranks to be elevated, and your honour to augmented, Islam and Muslims shall benefit greatly from y whereas others shall suffer considerable loss.' (Hence Sayyid Saad bin Abi Waqqas رضى الله عنه played a vital role in the conqu of Iraq.)

'O Allah, complete the Hijrah of my companions (do not them die any where in between, in Makkah) do not return th on their heels (by letting them, die in Makkah). Have mercy Saad bin Khawlah (who had migrated from Makkah, but happened to die there, so Allah's Messenger صلى الله عليه وسلم pity, for him.) *(Hayatus – Sababah 2/645)*

Three advices which the pious ancestors would give their friends

1) If a person works for the Hereafter then Allah suffices him with regard to this world.
2) If a person sets his inner self right, then Allah sets right his out ward appearance.
3) If anyone sets right his relation with Allah then Allah sets right his relation with the other humans and world would came to him humbled. (Ma'ariful Qur'an, 4/679)

۱) من عمل لاخرته كفاه الله امر دنياه

۲) ومن اصلح سريرته اصلح الله علانيته

۳) ومن اصلح فيما بينه و بين الله اصلح الله ما بينه و بين الناس۔

Sayyidina Umar's رضى الله عنه god- consciousness

Ayas bin Salamah recorded that his father (Sayyidina Salamah) said: One Sayyidina Umar bin Al Khattab رضى الله عنه was walking through the market. He had a whip in his hand with which he slightly stroke the hem of my clothes and said: 'give way!' In the next year when we met, he said to me: Salamah do you intend to go for Hajj I said: 'Yes!' He then took me by my hand, gave me six hundred Dirhams and said: Use them during your journey. They are in return for the time when I once struck, you with my whip.' I said: O Commander of the Faithful, I do not even remember that!' He said: 'But I do. (i.e. this incident was on my mind throughout the year.)' *(Hayatus – Sahabah 2/145)*

A Prophetic prescription of how to save oneself from or despot's oppression

Abu Rafi رحمة الله عليه related that Sayyidina Abdullah bin Ja'far رضى الله عنه (forced by circumstances), married his daughter to Hajjaj bin Yusuf. He said to her: 'When he enters upon you, then recite this dua:

لا اله الا الله الحليم الكريم سبحان الله رب العرش العظيم

والحمـد لله رب العالمـين'

Sayyidina Abdullah رضى الله عنه further said; 'whenever the Noble Prophet صلى الله عليه وسلم was confronted with any difficult situation, he used to recite this dua:

(Sayyidina Abdullah's رضى الله عنه daughter recited this Dua result of which Hajjaj bin Yusuf could not even get near to l

(Hayatus – Sahabah 3/412)

A handful of dates, which the Noble Prophet الله عليه وسلم gave to Sayyidina Abu Hurairah رضى الله عنه of wl he and others ate for 27 years

Sayyidina Abu Hurairah رضى الله عنه related, After accepting Is I encountered three calamities, the like of which I n encountered before. One of them was the demise of the N Prophet صلى الله عليه وسلم, for I was one of those people who w always stay with him. The second was the martyrdom Sayyidina Uthman رضى الله عنه, and the third was the loss of food-container, the people asked: 'O Abu Hurairah, What you mean by the loss of your food container?' he said: Once were on a journey, when the Noble Prophet صلى الله عليه وسلم sai me: 'O Abu Hurairah, Do you have anything with you?' I sa have dates in my food container.' He said: 'Bring it here." I out the dates and presented them to the Noble Prophet الله عليه وسلم, who passed his hands over them and prayed to Allah blessing. Then he told me to call ten people. I called ten peo and they ate to their fill. Then came another group of ten, another group, until the whole army had eaten to their fill, yet there were date left in the food-container. The Noble Pro صلى الله عليه وسلم said to me: 'O Abu Hurairah رضى الله عنه when want to have dates, then take them out with your hand, do turn over this container,' Sayyidina Abu Hurairah الله عنه further narrated. 'Throughout the life of Allah's Messenger الله عليه وسلم I had dates from this container, throughout the lif Sayyidina Abu Bakr رضى الله عنه I had dates from this contai throughout the life of Sayyidina Umar رضى الله عنه I had dates f this container, and throughout the life of Sayyidina Uthman الله عنه I had dates from this container. Then, when Sayyi

Scattered Pea

Uthman الله عنه and so was th dates I took o hundred wasq

A brief dee reward

Imam Bagha Messenger of anyone recites some Ayat of الله انه لا اله الا هو the the Ayat build him a Hazìratul Qu each day, I sh against each e be triumphant

The Noble P

Once the Nob his companio عليه وسلم happi straight while عليه وسلم gave him and kept

Uthman رضی اللہ عنہ was martyred, my belongings were stolen, too, and so was this food-container. Should I not tell you have many dates I took out from this container? I took out more than two hundred wasq (i.e. camel loads) of dates.' *(Hayatus – Sahabah 3/711)*

A brief deed which yields tremendous us benefit and reward

Imam Baghawi recorded a Hadith, according to which the Messenger of Allah صلی اللہ علیہ وسلم said: Allah decreed that if anyone recites after each prayer surah Fatiha, Ayatul Kursi and some Ayat of surah Al-e-Imran, namely the one beginning with شھد اللہ انہ لا الہ الا ھو , and the one beginning with ان الدین عند اللہ, and the the Ayat beginning قل اللہ مالک الملک to بغیر حساب then I shall build him a house in Paradise, I shall grant him a place in Haziratul Qudus, I shall look at him with mercy seventy times each day, I shall fulfill seventy of his needs, I shall protect him against each envious person and enemy, and I shall cause him to be triumphant. *(Ma'ariful Qur'an 2/47)*

The Noble Prophet's صلی اللہ علیہ وسلم Character

Once the Noble Prophet صلی اللہ علیہ وسلم went to the market, One of his companions presented two Miswak to him, which he صلی اللہ علیہ وسلم happily accepted. One of those Miswak was perfectly straight while the other was crooked. The Noble Prophet صلی اللہ علیہ وسلم gave the straight one to the person who accompahied him and kept the crooked one for himself.

دعا

تیری عظمتوں سے ہوں بے خبر
یہ میری نظر کا قصور ہے
تیری رہ گزر میں قدم قدم
کہیں عرش ہے کہیں طور ہے
یہ بجا ہے مالک بندگی
میری بندگی میں قصور ہے
یہ خطا ہے میری خطا مگر
تیرا نام بھی تو غفور ہے
یہ بتا کہ تجھ سے ملوں کہاں
مجھے تجھ سے ملنا ضرور ہے
کہیں دل کی شرط نہ ڈالنا
ابھی دل نگاہوں سے دور ہے

Sayyidina Umar's رضی اللہ عنہ will at the time of his death

Yahya bin Abi Rashid Nasri رضی اللہ عنہا related that wh
Sayyidina Umar's رضی اللہ عنہ time had drawn close, he said to l
son: 'O my son, when I am about to breathe my last, then tu
me on my right side and support my back with your knees. Ke
your right hand on my forehead and your left hand on my ch
Then, when my soul has departed, close my eyes. Use a shrou
of medium quality, because if goodness awaits me, then All
will give me a better one; and if something else awaits me, th
Allah will soon seize this shroud from me. Let my grave be
medium size, for if goodness awaits me, them it shall
expanded as far as the eye can see, and if something else awa
me, then my grave shall become so narrow that one half of r
rib-cage will penetrate the other, No woman should accompa
my bier. Do not ascribe any virtue to me which I was void of, f
Allah knows me better than you. Take my bier along swiftly, f
if goodness awaits me, then you are taking me toward th
goodness, (hence hurry up), and if some thing else awaits n

then you carry something evil of which you should rid yourself as soon as possible.' *(Hayatus – Sahabah 3/52-53)*

Five phrases which Sayyidina Jibril عليه السلام taught to the Noble Prophet صلى الله عليه وسلم who in turn taught them to Sayyidah Fatimah رضى الله عنها, who in turn taught them to the whole Ummah

Sayyidina Suwaid bin Ghafkah رضى الله عنه narrated that once Sayyidina Ali رضى الله عنه was struck by famine. He said to Sayyidah Fatimah رضى الله عنها: 'May be you should go to the noble Prophet صلى الله عليه وسلم and ask him for something.' So Sayyidah Fatimah رضى الله عنها went to the Noble Prophet صلى الله عليه وسلم. Sayyidah Um Aiman رضى الله عنها was with him when Sayyidah Fatima رضى الله عنها knocked the door, the Noble Prophet صلى الله عليه وسلم said to Sayyidah Um Aiman رضى الله عنها: 'It seems like Fatimah is knocking. How come she's coming at this time? She never came at such a time before.? Sayyidah Fatimah رضى الله عنها then entered and said: 'O Messenger of Allah صلى الله عليه وسلم, the angels' diet consists of سبحان الله، الحمد الله، لااله الا الله. What does our diet consist of?' He صلى الله عليه وسلم said: 'By Him who sent me with the truth, no fire was lit in the house of Muhammad in the last thirty days! I have received some goats, though. If you want, you can take five goats, or if you want I can teach you five phrases which Jibril عليه السلام had taught me.' Sayyidah Fatimah رضى الله عنها said: 'Teach me the five phrases which Jibril عليه السلام had taught you.' He صلى الله عليه وسلم said: 'Say:

يا اول الاولين وياآخرالاخرين وياذا القوة المتين وياراحم المساكين

وياارحم الراحمين

Thereafter Sayyidah Fatimah رضى الله عنها left. When she came to Sayyidina Ali رضى الله عنه, he asked her what had happened. She said: 'I went there to take something pertaining to this world, but I brought something pertaining to the hereafter, 'Sayyidina Ali رضى الله عنه said: 'Then this is the best of your days'.

(Hayatus – Sahabah 3/56)

Sayyidina Ali رضی الله عنه preferred religion over this worldly life and learnt five phrases from the Noble Prophet صلی الله علیه وسلم

(Note: Nowadays a Muslim would say: 'Please give me five thousand goats and teach me those five phrases as well.)

Sayyidina Ali رضی الله عنه narrated: Once the Noble Prophet الله علیه وسلم said to me! 'Should I give you five thousand goats, should I teach your five phrase which shall set right y worldly affairs as well as your hereafter?'

I said: 'O Messenger of Allah صلی الله علیه وسلم, five thousand go are way too many, but do teach me those five phrases.' T Noble Prophet صلی الله علیه وسلم said: 'say:

ہم اغفرلی ذنبی و وسع لی خلقی وطیب لی کسبی وقنعنی
رزقتنی ولا تذهب قلبی الی شیء صرفته عنی

> O Allah, forgive my sins, and expand my mo character with whatever provision you grant me, and me not long, for something which you have kept aw from me. *(Hayatus - Sahabah 3/208)*

The Sahabi who had the great fortune of prostrating o spot which is superior even to the Arsh and the kursi

Sayyidina Abu Khuzaimah رضی الله عنه narrated that once he sav dream in which he was prostrating on the Noble Prophet's الله علیه وسلم forehead, He mentioned this dream to the Noble Prop صلی الله علیه وسلم who then laid down and said: "Make your dre come true,' So he prostrated on the Noble Prophets's الله علیه وسلم forehead. *(Tarjumanus- Sunnah 2/358)*

Justice between two wives

Yahya bin Saeed رضی الله عنها narrated that Sayyidina Muadh Jabal رضی الله عنه had two wives. When it was the turn of one w he would not even take ablution in the house of the other w Then he and his wives traveled to Syria, where both of his wi fell ill at the same time. And strange are Allah's ways! They a

died at the same time. The people were very busy on that day. So both wives were buried in one grave. Sayyidina Muadh bin Jabal رضی الله عنه drew lots in order to decide which of his wives should be kept in the grave first.

Yahya bin Saeed رضی الله عنها further said: Sayyidina Muadh bin Jabal رضی الله عنه had two wives. When he was with one of them, he would not even have water from the house of the other. *(Hayatus - Sahabah 2/769)*

Sayyidina Ibn Abbas' رضی الله عنه precaution

Ja'us رضی الله عنها said: I bear witness that I heard Sayyidina Ibn

Abbas رضی الله عنهما say: 'I bear witness that I heard Sayyidina Umar رضی الله عنه recite the Talbiyah.' We were at that time in the plain of Arafat. One person asked him: 'Do you know when Sayyidina Ibn Abbas رضی الله عنهما said: 'I don't know, '(This he said out of precaution) the people were amazed by Sayyidina Ibn Abbas' رضی الله عنهما precaution. *(Hayatus - Sahabah 2/769)*

The punishment of slandering a Muslim

Sayyidina Ali Murtaza رضی الله عنه related that if anyone looks down upon a Muslim man or woman because of his/her poverty, then, on the Day of Judgement Allah shall humble and disgrace such a person in front of all the former and the latter generations. And if anyone slanders a Muslim man or woman, attributing any vice to him/her, then, on the Day of Judgement Allah shall cause such a person to stand on a mount of Fire until he denies himself. *(Ma'ariful Qur'an 1/501)*

Whether it is permissible to write 'Bismillah' in the beginning of a letter.

It is a Sunnah to commence a letter with 'Bismillah', but the honorable Jurists have deducted the following rule from the texts of the Holy Qur'an and the Sunnah, that if there is apprehension that a paper on which Allah's name is written, is treated without due respect; if there is apprehension that such a paper is thrown away, then it is not permissible to write *'Bismillah'* or any of Allah's names. Otherwise one would himself

become guilty of disrespect. Everyone knows what happens nowadays to letters which people write to one another. Sooner or later they land in the gutter or any other dirty place; Hence, it seems appropriate to say *'Bismillah'* (rather than to write it) when commencing a letter, so as to discharge the Sunnah. *(Ma'arifu' Qur'an 6/567)*

Those two Ayaat which the Beneficent Himself wrot two thousand years before the creation:

It has been recorded from Sayyidina Ibn Abbas رضی الله عنهما tha the Messenger of Allah صلی الله علیه وسلم said: 'Allah sent down tw Ayaat which are among the treasures of Paradise. The Beneficer Himself wrote these two Ayaat two thousand years before th creation. If anyone recites them after the Isha-prayer, then it sha be as though he had offered the Tahajjad-prayer.

In Mustadrak Hakim and Baihaqi comes that the Messenger o Allah صلی الله علیه وسلم said: 'Allah concluded Surah Baqarah wit those two Ayaat which were sent down upon me from th treasure beneath the Arsh. Hence memorize those Ayaat, an teach them also to your women and children.' This is wh Sayyidina Umar Faruq and Sayyidina Ali Murtaza ضی الله عنهما said: 'No person in his right mind should go to sleep with ou reciting these two Ayaat.

(Note: These Ayaat are the last two Ayaat of Surah Baqaral *(Ma'ariful Qur'an 1/694)*

How the Noble Prophet صلی الله علیه وسلم treated Sayyidin Hudhaifah رضی الله عنه

Sayyidina Huzaifah رضی الله عنه narrated: Once during the mont of Ramadhan I offered the prayer along with the Noble Proph صلی الله علیه وسلم. Thereafter he took a bath, and I screened hin (After he completed his bath) there was some water left in th vessel. The Noble Prophet صلی الله علیه وسلم said: 'If you want yo can take a bath with this water, and if you want to you can ad more water to it,' I said: 'O Messenger of Allah صلی الله علیه وسلم prefer the water you left over on larger quantity of water.' So took a bath from this water the Noble Prophet لی الله علیه وسلم

screened me. I said: 'There is no need for you to screen me.' He صلى الله عليه وسلم said: 'no, I shall screen you, just as you had screened me.' *(Hayatus - Sahabah 2/867)*

An effective method of having one's prayers accepted

The mashaaikh and scholars have written with regard to the virtues of reciting حسبنا الله ونعم الوكيل that if one recites it one thousand times with conviction and firm faith and then prays for something, then Allah shall not reject the prayer. One should also recite this Ayat when one is overcome by worries and anxieties. *(Ma'ariful Qur'an 2/244)*

In one Hadith has been mentioned: 'I fear for my Ummah with regard to three things: One, that there shall be much wealth, because of which my followers shall envy one another, and shed each other's blood. Two`that the book of Allah is laid open (i.e. that everyone claims to understand it because of having read a translation thereof) and that people try to understand what cannot be under stood by any one but Allah (i.e. those Ayaat which are known as Mutashabihat). Three, that the people's knowledge increases and then they waste it, and that they give up the zeal to increase knowledge.' *(Ma'ariful Qur'an 2/21)*

Protection against each evil

In Musnad Bazzar has been related prom Sayyidina Abu Hurairah رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said: 'If someone recites the Ayat-ul-kursi and the first three verses of surah Ghafir in the morning, then he shall be protected against each unpleasant occurrence and evil throughout the day.' Tirmidhi, too, recorded this. There is however difference of opinion regarding one of the transmitters of this Hadith. *(Tafsir Ibn Kathir 9/69; ma'ariful Qur'an 7/581)*

Protection against one's enemy

Imam Abu Dawud and Imam Tirmidhi رحمة الله عليهم recovered the following from Sayyidina Mihlab bin Abi Sufrah رضى الله عنه who said that the following was related to him by a person who heard the Messenger of Allah صلى الله عليه وسلم say: 'When you are

attacked at night, then say: حٰــم لا ينصرون, the gist of thereof is to supplicate through the word حٰــم, that our enemy's is effort be thwarted, In some traditions has been mentioned حٰــم - لا ينصروا (i.e. the 'nun' has been dropped.) The gist thereof is that if you say "حٰــم" affords protection against the enemy like a fortre--- does. *(Ma'ariful Qur'an 7/586)*

A strange incident

Thabit bin Banani رضی اللہ عنہا related that once he went w Sayyidina Mus'ab bin Zubair رضی اللہ عنہ somewhere. The form went into an orchard to after two Rakat. He said: 'Before t prayer I recited م- تنزيل الكتب من الله العزيز العليم- غافر الذنب و قابل التوب شديد العقاب ذی الطول لا اله الا هو اليه المصير (i.e. the openi verses of surah Ghafir) When suddenly I saw a pers mounted on a white mule behind me. That person wo yamani clothes. He said to me: when you recite "غافر الذنب" th say: 'ياغافر الذنب اغفرلی' (i.e: O Forgiver of sins, forgive me!) a when you recite 'قابل التوب' then say "ياقابل التوب اقبل توبتی" (i O Accepter of Repentance accept my repentance!) and wh you recite: 'شديد العقاب' then say 'يا شديد العقابِ لا تعاقبنی' is ste in punishment, do not punish me!) and when you recite 'الطول', then say:

"ياذا الطول طل علی بخير" (i.e. O Granter of Blessings and Rewar reward me with goodness!) Thabit bin Banani رحمۃ اللہ علیہ fath said: 'After listening to that person's advice, I looked in directions, but could not find anyone. I looked for that pers until I reached the gate of the orchard, and I enquired from t people whether they had seen someone dressed in Yam clothes. They however denied having seen any such person. one more tradition has been mentioned that the peop considered this person to be Sayyidina Ilyas علیہ السلام. *(Ibn Kath (Ma'ariful Qur'an 7/586)*

An effective prescription for a blessed sustenance

Maulana Shah Abdul Ghani Phulpuri رضی اللہ عنہا stated that t following had been related from Hazrat Haji Imdadullah رضی اللہ عنہا, that if anyone recites regularly the following ayat in t morning, then he shall be protected against indigence. I

further said that this is a highly effective prescription. This is the Ayat:

الله لطيف بعباده يرزق من يشاء وهوالقوى العزيز

(M'ariful Qur'an 7/687)

How Sayyidina Umar رضى الله عنه turned a reprobate into a religious minded person

Ibn Kathir related from Ibn Abi Hatim that among the people of Syria there was very strong man with an impression figure, who used to come to Sayyidina Umar رضى الله عنه. After some time time that person stopped coming. Sayyidina Umar رضى الله عنه asked the people about his whereabouts. The people said: 'O commander of the Faithful, do not ask about him. He has taken to drinking and remains intoxicated most of the time.' Sayyidina Umar رضى الله عنه then called for his writer and said to him: write:

من عمر بن الخطاب الى فلان بن فلان- سلام عليک فانى احمد اليک الله الذى لا اله الا هو غافر الذنب وقابل التوب شديد العقاب ذى الطول لا اله الا هو اليه المصير

> From Umar bin Al Khattab to such - and – such, son of such and such. After greeting you with 'Salaam' I praise Allah besides whom there is no god, in your presence. He is the Forgiver of sin, Acceptor of repentance, severe in punishing, full of might. There is no god except Him. Unto Him is the return.'

Then he requested all those who were present to pray for that person, that Allah may turn his heart (toward obedience) and accept his repentance. Sayyidina Umar رضى الله عنه instructed his Messenger not to hand over the letter to that person until he has become sober, and not to give it to anyone else. When that person received the letter, he read it again and again, pondering over its contents, that contains a warning of punishment as well as a promise of forgiveness. Then he began to cry and repented with such a repentance after which he never ever went close to liquor.

When Sayyidina Umar رضی الله عنه get to know about this he said: 'Cases like this should be treated in this manner. If you see your brother involved in any vice, then think how you can get him back on the right path. Let him hope for Allah's mercy, Pray for him, and do not become Satan's aide with regard to him', that means do not scold him so as to make him angry which co cause him to drift farther and farther away from religion. T would be naught but helping Satan. *(Ibn Kathir) (Ma'ariful Qu 7/586)*

How poorly the Muslims were equipped during Battle of Badr

The Messenger of Allah صلی الله علیه وسلم departed from Madi Munawarah on the twelveth Ramadhan. He was accompan

by 313, 314 or may be 315 men. They were so poorly equip that the whole group had only two horses and seventy cam One horse belonged to Sayyidina Zubair bin Awwam الله عنه and the other horse belonged to Sayyidina Miqdad. One ca was shared by two, three men. Sayyidina Abdullah bin Mas' رضی الله عنه narrated that one the accasion of the Battle of Badr th men shared one camel, and they would take turns in rid Sayyidina Abu Lubabah, Sayyidina Ali رضی الله عنهما and Messenger of Allah صلی الله علیه وسلم shared one camel. When it the Noble Prophet صلی الله علیه وسلم turn to walk, Sayyidina Lubabah and Sayyidina Ali رضی الله عنهما said: 'O Messenge Allah صلی الله علیه وسلم, keep seated. We shall walk instead of y to this he صلی الله علیه وسلم said: 'You are not stronger than me, do I stand less in need of Divine reward than you.' *(Seerat - Mustafa 2/58)*

The story of the Noble Prophet's صلی الله علیه وسلم son Law, Abul Aas bin Rabi'

Among the captives taken on the Day of Badr, there was also Noble Prophet's صلی الله علیه وسلم son -in-law Abul Aas bin Rabi. was the husband of the Noble Prophet's صلی الله علیه وسلم Daug Sayyidah Zainab رضی الله عنها Sayyidah Khadijah رضی الله عنها married to Abul Aas at her mother's behest, prior to

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commencement of the prophetic mission. Abul Aas was an affluent, honest trader, all the daughters of Allah's Messenger صلى الله عليه وسلم accepted Islam. Abul Aas however persisted in his paganistic practices. The Quraish pressurized him to divorce the daughter of Allah's Messenger صلى الله عليه وسلم just as the sons of Abu Lahab had done, promising him to marry him to any girl he likes. Abul Aas however refused. He said that no woman of the world attracts him as compared to a noble lady like Sayyidah Zainab.

When the Quraish set out to fight at Badr, Abul Aas, too was among them, He was captured along with many others. When the people of Makkah sent money to ransom the captives, Sayyidah Zainab رضى الله عنها sent the necklace which was given to her by her mother on the occasion of her marriage. The Noble Prophet's صلى الله عليه وسلم eyes welled up with tears when he saw the necklace. He said to his companions: 'If you deem it appropriate, then we shall return the necklace and let this captive go without any ransom.' The companions readily agreed. Thus the captive was freed and the necklace returned. The Noble Prophet صلى الله عليه وسلم however took Abul Aas' promise that he would send Sayyidah Zainab to Madinah as soon as he reached Makkah. On reaching Makkah, Abul Aas allowed Sayyidah Zainab رضى الله عنها to go to Madinah, accompanied by his brother kinanah bin Rabi'.

Kinanah made Sayyidah Zainab رضى الله عنها mount the camel right at noon-time. He fetched his quiver full of arrows and his bow and thus the journey began. The Quraish heavily disliked it that the daughter of Allah's Messenger صلى الله عليه وسلم left Makkah so openly, so Abu Sufyan and others went to Dhi Tuwa and stopped the travelers. They said: 'We are in no need of stopping Muhammad's صلى الله عليه وسلم daughter from traveling, but it is a matter of disgrace for us if she leaves so openly. Hence it seems appropriate that you take her back to Makkah right now and leave any time during the night.' Kinanah accepted this offer, However before that, Habbar bin Aswad (who later on accepted Islam) had stopped the camel and intimidated. Sayyidah Zainab رضى الله عنها. She was pregnant at that time, but suffered an

abortion due to intense fear. This caused Kinanah to take his bow and arrows and say. 'If anyone dares to get near that camel I shall shoot him with my arrows until his body resembles a sieve.'

In short, Kinanah returned to Makkah, and after spending three nights there, they rescued their journey during night-t The Messenger of Allah صلى الله عليه وسلم had ordered Sayyi Zaid bin Hriathah رضى الله عنه and one man belonging to the A to wait at a place called 'Batan Yajij', and to accomp Sayyidah Zainab رضى الله عنها from there to Al Madinah. When arrived at Batan Yajij and met Kinanah bin Rabi' there. Kina went back to Makkah, while Zaid bin Harithah رضى الله عنه and companion accompanied Sayyidah Zainab رضى الله عنها to Madinah. She arrived there one month after the Battle of Bad

Sayyidah Zainab رضى الله عنها started living with her august fa صلى الله عليه وسلم, while Abul Aas continued to live in Makkah.

Prior to the conquest of Makkah, Abul Aas went on a busi trip to Syria. Since the people of Makkah considered him reliable and trustworthy, they too, had invested in this trip. the way back, Abul Aas was intercepted by a handful Muslims. They confiscated all his goods, while he him somehow managed to escape to Al Madinah, where he sou shelter with Sayyidah Zainab رضى الله عنها.

In the morning when the Messenger of Allah صلى الله عليه وسلم ca to lead the prayer, Sayyidah Zainab رضى الله عنها, proclaimed fr the women's section of the mosques: 'O people: I have gran Abul Aas shelter and refuge,' After the prayer, the Messenger Allah صلى الله عليه وسلم turned toward the people and said:

ا الناس هل سمعتم ما سمعت؟ قالوا نعم. قال: اما والذى نفسى
ه ماعلمت بشئ من ذالک حتى سمعت ما سمعتم انه يجير على
سلمين ادناهم

'O people! Did you hear what I heard?' They said: 'Ye He said: 'By Him in whose hands is my soul! I had knowledge thereof until I heard what you heard. Indee

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Thereafter Say to Al Madina restored marit الله عنها. (Seerat –

even the most humble of Muslims is in a position to grant shelter and refuge.'

He then went to his daughter and said: 'My daughter, show him all respect that is due to him but do no get intimate with him, for you are not lawful for him, (i.e. you are a Muslim and he is a pagan).'

He then said to the troop who had intercepted Abul Aas; 'You know about my relations with him, (i.e Abul Aas). So if you deem it appropriate, then return his goods to him, otherwise consider it as a gift from Allah; which you are deserving of.' The Noble Prophet صلى الله عليه وسلم had hardly finished, when the companions started returning the goods. They brought vessels, ropes, tumblers, in short every thing, one piece after the other.

Abul Aas then set out to Makkah along with the goods. He gave all those who had invested their due share. After having settled accounts, he said:

يا معشر قريش هل بقى لا حد منكم عندى مال يا خذه ؟

قالوا: لا فجزاک الله خيرا فقد و جدناک وافيا كريماً۔

قال: فاشهد ان لا اله الا الله وان محمداً عبده و رسوله۔

والله ما منعنى من الا سلام عنده الا تخوف ان أكل اموالكم فلما ادا ها الله اليكم وفرغت منها اسلمت

'O people of Quraish! Are the belongings of any of you left with me,; which he still has to take?' they said: 'No, may Allah reward you well, We found you to be faithru generous,' he said: 'So I bear witness that there is no god except Allah and that Muhammad (صلى الله عليه وسلم) is the Messenger of Allah. By Allah, nothing had prevented me from accepting Islam (before that), except the fear of eating your wealth. But now that Allah returned it to you and now that I am relieved of it, I accepted Islam.'

Thereafter Sayyidina Abul Aas رضى الله عنه left Makkah ands went to Al Madinah, where the Messenger of Allah صلى الله عليه وسلم restored marital relations between him and Sayyidah Zainab رضى الله عنها. *(Seerat – e- Mustafa 2/124)*

A virtuous wife

In one Hadith the Messenger of Allah صلى الله عليه وسلم is reported to have said: 'if a woman is obedient to her husband, then the birds in the air pray for her forgiveness. The fish in the water pray for her forgiveness, the angels in heaven pray for her forgiver and the wild animals in the jungle pray for her forgiveness. (*Muheet) (Ma'ariful Qur'an 2/399)*

Three types of wrong-doing

One type of wrong -doing is such that Allah never forgive One type is such that it might be forgiven, and the third is s that Allah does not forgive it without taking reprisal first.

The first kind of wrong-doing is associating partners with A The second kind of wrong-doing is any mistake committed regard to the rights of Allah. The third kind of wrong-doir any violation of the rights of Allah's servants. *(Ibn Kathir, reference to Musnad Bazzar) (Ma'ariful Qur'an 2/550)*

The first Eid-prayer ever offered in Islam

After returning from Badr, on the first of Shawwal, the N Prophet صلى الله عليه وسلم offered the Eid-prayer. This was the Eid-ul-Fitr. *(Zarqani, 1/454) (Seerat –e-Mustafa 2/132)*

The companion who belongs to the people of Parad without having offered even a single prayer

Amr bin Thabit who was better known by the appella Usairam had kept aloof from Islam and Muslims. On the da Uhud however, Islam took root in his heart. He seized his sw and went to the battle-field where he fought the infidels unti fell wounded to the ground. When the people realized wh was, they were rather amazed. They asked. him: 'O Amr, w caused you to fight? Was it an inclination toward Islam or w your sense of honour, and an urge to support your peo Sayyidina Usairam رضى الله عنه replied:

بل رغبة في الاسلام فامنت بالله و رسوله فاسلمت و اخذت سيفي
وقاتلت مع رسول الله صلى الله عليه وسلم حتى اصابني ما اصابني

'No, rather it was an inclination toward Islam. I thus believed in Allah and His Messenger صلى الله عليه وسلم, and I accepted Islam. I took my sword and fought alongside the Messenger of Allah صلى الله عليه وسلم until that which befell me, befell me.' He had hardly finished his speech when he breathed his last. May Allah be pleased with him. انه لمن اهل الجنة Indeed, he belongs to the people of Paradise.

(This was related by Ibn Ishaq, and the chain of transmission is hasan.)

Sayyidina Abu Hurairah رضى الله عنه said: 'Should I not tell you about a person who went to Paradise without having offered a single prayer? It is the same companion, (Sayyidina) Amr bin Thabit رضى الله عنه.' *(Seerat -e-Mustafa 2/234)*

One who supports a wrong-doer is himself a wrong-doer

In the Tafsir 'Ruh-ul-Ma'ani' the following Hadith has been cited in the interpretation of the Ayat:

فلن اكون ظهيراً للمجرمين

The Messenger of Allah صلى الله عليه وسلم said: On the day of Judgement a proclamation shall be made: 'Where are the wrong-doers and those who helped them?' there after even those who set straight the inkpots and pens of a wrong-doer shall be put into a box made of iron and cast into Hell. *(Ma'ariful Qur'an 3/25)*

An important advice given by Sayyidina Umar bin Abdul Aziz رضى الله عنه

Sayyidina Umar bin Abdul Aziz wrote the following advices to a person: 'I enjoin you to be God-concious (i.e. to have Taqwa), without which no good deed is accepted, and mercy is shown only to God-concious people, and god-consciousness is a thing

without which one does not get reward for anything. There are many who preach, but only few who act.

Sayyidina Ali Murtaza رضی الله عنه said: 'No deed remains small if it was performed with God-conciousness, and how could one call a deed small when it found acceptance in the Divine cour
(Ibn Kathir) (Ma'ariful Qur'an 3/114)

As long as your ablution remains intact, the angels sh record virtues for you

It has been recorded from Sayyidina Abu Hurairah رضی الله عنه th the Messenger of Allah صلی الله علیه وسلم said to him: 'Say: الله والحمد لله when you perform wudu. The effect there of will be that t recording angels shall record virtues on your behalf as long your ablution remains intact. *(Ma'ariful Hadith 3/75)*

A strange parable concerning minor and major sins

In the Musnad Ahmad has been mentioned that once Sayyid Aishah رضی الله عنها wrote to Sayyidina Muawiyah رضی الله عنه: 'I person disobeys Allah, then even those who used to praise hi begin to blame him, and even his friends become his enemi Not worrying about sins leads to a man's destruction.'

In an authentic Hadith the Messenger of Allah صلی الله علیه وسلم reported to have said: 'if a person commits a sin, then a Bla spot appears on his heart. Then, if he repents and seek for gi ness, this spot is erased. And if he does not repent, then this sp continues to grow until it covers the whole heart, and this referred to as 'Rain' in the Holy Qur'an.

لا بل ران على قلوبهم ما كانوا يكسبون ط

> There is a cover over their hearts because of what th used to earn.'

But as for as the outcomes of sins are concerned, one needs distinguish between minor and major sins. A saint once sai 'The parable of minor and major sins is like that of a small and big scorpion, or like that of a small and a big spark of fire. M can not bear the pain caused by either of them. This is wh

Muhammad bin Kaab Qurzi said: 'The greatest act of worship is to refrain form sins. There are people who regularly offer Namaz-eTasbih, but they do not give up sins, so their worship does not find acceptance in the Divine court.'

Fudhail bin Ayyadh رضی اللہ عنہ said: 'The less significant you consider a sin to be, the more heinous it is in the sight of Allah.' The pious ancestors used to say that each sin is a Messenger of infidelity which calls towards the deeds and character of an infidel.' *(Ma'ariful Qur'an 2/384)*

The agreement which Allah Himself wrote and which is kept in this custody

'كتب على نفسه الرحمة' In the Sahih Muslim is a Hadith in which Sayyidina Abu Hurairah رضی اللہ عنہ recorded from the Messenger of Allah صلی اللہ علیہ وسلم: 'When Allah created the universe (and all what it contains), He inscribed something on a tablet what is in His custody. He wrote:

ان رحمتی تغلب علی غضبی

'Indeed, My mercy shall overcome my anger.'

(Ma'ariful Qura'n 3/290)

If the people do good deeds, then they shall be governed by a righteous person, and if they do evil deeds, then they shall be governed by a wicked person.

In Mishkat comes with reference to a tradition recorded by Abu Naeem, that the Messenger of Allah صلی اللہ علیہ وسلم said: Allah Most High says: 'I am Allah. There is no god besides Me. I am the Sovereign and King of all kings. Their hearts are in My grasp. If My servants obey Me, then I fill the hearts of their kings and rulers with pity and mercy toward their subjects. And if My servants disobey Me, then I cause the hearts of their kings and rulers to become hard, and they inflict all sorts of punishments and their subjects. So do not waste your time by speaking ill of your rulers. Rather turn to Allah and think about setting your affairs right, so that I may set things right for you.' Abu Dawud and Nasai recorded something similar from Sayyidah Aishah

رضى الله عنها , namely that the Messenger of Allah صلى الله عليه وسلم: 'If Allah desires goodness for a ruler, then he gives him a good minister and a good representative, who remind him a good in case he forgets and who help him when he does what is right. And if something evil had been destined for a ruler, then evil people are appointed as his ministers and subordinates. *(Ma'i Qur'an 3/359)*

The shara'i ruling regarding a universal disaster.

It is not permissible to watch cricket -matches on TV. Doin comprises several sins and evils. The first sin is to intentior watch the pictures of those who play. This has been mentic by Mufti Muhammad Shafi Usmani رضى الله عنها *(Jawahirul 3/339)*. On television the pictures of innumerable people shown, and each picture one looks at is a new sin.

The second sin is that of looking pictures of women ;;who present in the stadium, and which are shown off and on du the match.

The third sin is that of purchasing a T.V. and keeping it in o home, even if one does not use it. This had been mentioned *(Fatawa Rahimiyah 6/298)* If someone purchases musical instrum and other things which causes one to become neglectful, the has committed an act which is abominable to the degre unlawfulness (*Makruh - Tahrim*), and a sin, even if one does not those instruments, because one normally keeps things like in order cheer up oneself. *(Khulasatul Fatawa 338)*

The forth sin is that of giving up the congregational prayer one commonly observes.

The fifth evil is that of wasting one's precious time. The sixth is that of engaging oneself in a useless activity, whereas Hadith has been stated that the virtue of Islam consists of gi up what is of no use to one. The seventh evil is that one beco neglectful of important religious and worldly affairs, as commonly observes. The eighth evil is that one gets fam with television, which leads to many other evils and sins.

The ninth evil is that the blessing in one's livelihood begins to vanish. This is the effect of every sin.

The tenth evil is that one who is interested in TV programmes deprives himself of many good deeds.

(Mufti Muhammad Adam Bhewani
Darul Ifta, Jamiah Nazeeriyah, Kakosi
And Abdur Rahman Kaleterwi
Darul Ifta, Darul uloom (Chappi)

The evil and sins of listening to commentaries

The first sin is that of giving up the congregational prayer the second evil is that of engaging oneself in a useless activity, whereas Allah Most High has stated in the Holy Qur'an that one of the conditions of success is to keep away from useless activities. *(vide Juz 18 Ruku 1)*

The third evil is wasting of time, where as Allah Most High has in the Holy Qur'an taken an oath 'By the time' so as to teach His servants the value of time.

The fourth evil is that one becomes oblivious of Divine Remembrance and the hereafter.

The fifth evil is that one's worldly affairs suffer, too, as is commonly observed.

*(Mufti Muhammad Adam Bhelwan
Darul Ifta, Jamia Nazeeriyah Kakosi
And Abdur Raman Kaleterwi
Darul ifta Darul Uloom Chhapi)*

Who deserves the curse of Allah and His Messenger صلى الله عليه وسلم?

In one Hadith the Messenger of Allah صلى الله عليه وسلم is reported to have said: 'there are six kind of people whom I have cursed, and whom Allah has cursed, and the invocations of a prophet are readily accepted these six kinds of people are:

1 - The one who adds something to the book of Allah

2 - The one who has come to power through tyranny and oppression and who honours the one whom Allah has disgraced, and who disgraces the one whom Allah has honoured.

3 - The one who denies Divine pre-ordainment.

4 - The one who considers as lawful what has been declar unlawful by Allah.

5 - Those among my offspring who make lawful what has be declared unlawful.

6 - The one who gives up my Sunnah. *(Baihaqi, taken from Mishka*

In another tradition comes that the Messenger of Allah صلی الله علیه وسلم said: لعن الله الناظر و المنظور الیه

'Allah has cursed the one who casts a glance and the one who glanced at.' This however is only in case the one who w glanced at did have any such intentions (i.e. of attracting other Sayyidina Abu Hurairah رضی الله عنه reported that the Messenger Allah صلی الله علیه وسلم said: 'Cursed is man who dons wome clothing, and cursed is a woman who dons men's clothin *(Mishkat)*

Someone once said to Sayyidah Ayshah رضی الله عنها: 'There is woman who wears man's shoes.' Sayyidah Aishah رضی الله عنها replied: 'The Messenger of Allah صلی الله علیه وسلم cursed wom who adopt manly fashions.'

Sayyidina Ibn Abbas رضی الله عنه reported that the Messenger Allah صلی الله علیه وسلم cursed men who effeminate themselves a roam around as transvestites, and he cursed such women w such to look like men, and he orderd us to turn such people o of our houses.

In the Sahih Buhhari has been mentioned that Sayyidi Abdullah bin Mas'ud رضی الله عنه said: 'Allah's curse is on the who tattoes and the one who gets tattoed, and on those w pluck the hair of eye-brows so as to make them thinner, a Allah's curse be on those women who (artificially) create a spa

between teeth in order to appear beautiful, on those who bring about a change in what Allah has created. *(Ma'ariful Qur'an 2/435)*

Entrusting a post (of responsibility) to an undeserving person

In one Hadith the Messenger of Allah صلى الله عليه وسلم is reported to have said: 'Any person who has been entrusted a certain responsibility by the common Muslims. And then he gives another person a post of responsibility, merely on account of friendship and without knowing him to be deserving thereof, then such a person is cursed by Allah, Neither his obligatory acts of worship are accepted, nor the voluntary ones, until he is made to enter Hell. *(Jam'ul Fawaid p 375)*

In some tradition comes that if a person has given any other person a post of responsibility, although he knew that there are people who are more suitable for that post, than he has betrayed Allah, the Messenger of Allah صلى الله عليه وسلم and all the Muslims. The state of squalor and in ruin which is now a days so rampant among Muslim governments is naught but the out come of ignoring the teachings of the Holy Qur'an; posts are allotted on account of recommendations and bribes, the result of which is that incapable, undeserving people hold important offices thus putting Allah's creatures into trouble. The whole system of governance is ruined because of that. This is why the Messenger of Allah صلى الله عليه وسلم said: اذا وسد الامر الى غير اهله فانتظر الساعة 'When posts (of responsibility) are entrusted to undeserving people, then wait for the Hour.' (This has been mentioned in Sahih Bukhari, in the Book of knowledge). *(Ma'ariful Qur'an 2/446)*

One peculiarity of Surah An'aam

In some traditions it has been related from Sayyidina Ali رضى الله عنه that if this Surah (i.e. Sarah An'aam) is recited near a patient, then Allah shall cure him. *(Ma'ariful Qur'an 3/512)*

A tear which has been shed due to fear of Allah and the Hereafter shall extinguish even the greatest fire of Hell

Imam Ahmed رحمة الله عليه recorded in his Kitabuz-Zuhad the following from Sayyidina Hazim رضی الله عنه Sayyidina Jibril عليه السلام once visited the Messenger of Allah صلى الله عليه وسلم. There was a person who cried due to his fear of Allah. Upon this Sayyidina Jibril عليه السلام remitted, 'Each deed of a human being shall weighed, but crying due to fear of Allah and the hereafter is s a deed which cannot be weighed. Rather a single tear (shec such a manner) shall extinguish even the greatest fire of H *(Ma'ariful Qur'an 3/533)*

The weight of a scholar's ink and a martyr's blood

Imam Zahabi recorded from Sayyidina Imran bin Husain الله عنه that the Messenger of Allah صلى الله عليه وسلم said: On the day Judgement the ink which was used by a scholar to put religi knowledge and injunctions into writing, and the martyrs' blc shall be weighed. The scholar's ink however shall turn out to heavier than the martyr's blood. *(Ma'ariful Qur'an 3/235)*

The first obligation after faith is to cover on nakedness

Covering one's nakedness has been declared to be the f obligation after faith. Prayers, fasting, and so on come o thereafter. Sayyidina Umar Faruq رضی الله عنه narrated that Messenger of Allah صلى الله عليه وسلم said: when a person don new dress, when he should pray thus:

مد لله الذی کسانی ما اواری به عورتی واتجمل به فی حیاتی

"Praise be to Allah who gave me this (dress) throu which I cover my nakedness and adorn myself duri my life-time.'

He also said that if a person, after donning new clothes, gives his clothing to the poor and needy, then he has come under Alla protection and care, during all circumstances of his life and death. (*Kathir, with reference to Musnad Ahmad) (Ma'ariful Qur'an 3/534)*

Don't give up to pray unto Allah because of frustration

In one Hadith comes that the Messenger of Allah صلى الله عليه وسلم said: 'A person's Du'a is accepted as long as he does not pray for anything sinful or the severing of the ties of kinship, and as (long as he does not make haste,' the noble companions رضوان الله عليهم اجمعين asked: 'What does making haste mean?' the Messenger of Allah صلى الله عليه وسلم said: 'It means that a person begins to think that I have been praying for so long, but my du'a has not been accepted yet, until he gets frustrated and gives up praying unto Allah.'

In another Hadith comes that the Noble Prophet صلى الله عليه وسلم said, 'When you pray, then pray in such a manner that there remains no doubt within you regarding the acceptance of your prayer.' *(Ma'ariful Qur'an 3/584)*

The Noble Prophet's صلى الله عليه وسلم companionship is independent of colour and race

Tabarani recorded the following from Sayyidina Abdullah bin Umar رضى الله عنه: One Abyssinian presented himself to the Messenger of Allah صلى الله عليه وسلم and said: 'O Messenger of Allah صلى الله عليه وسلم, you are distinguished from us by your hand some features, your beautiful complexion as well as prophet hood and Messengership. If I was to believe in what you believe, and if I was to do the same deeds you do, then can I be together with you in paradise?'

The Messenger of Allah صلى الله عليه وسلم said, 'Yes, for sure! (Do not worry about your looks). I swear by Him in whose hands my soul is, in Paradise people of dark complexion shall become fair and attractive. Their faces shall be so radiant that the gleam there of is visible over a distance of one thousand years. And Allah Himself has taken the responsibility of every person who says: لا اله الا الله. And if a person says سبحان الله وبحمده, then one thousand twenty-four thousand virtues shall be written to his credit.'

On hearing this, one of the people said, 'O Messenger of Allah صلى الله عليه وسلم, when Allah rewards good deeds so generously, then how could we ever perish! or be overtaken by punishment?' The Messenger of Allah صلى الله عليه وسلم said: 'Nay, rather on the Day of Judgement some people shall have good deeds which

would weigh down a mountain, if one was to place them on a mountain, but them if these good deeds are compared to Allah's blessings, and they had loose their weight, except Allah shows mercy during the conversation with the Abyssinian, the following Ayat of Surah Dahr was revealed:

هل اتى على الانسان حين من الدهر لم يكن شيئا مذكوراً O

Upon this the Abyssinian asked in utter bewilderment: 'O Messen of Allah صلى الله عليه وسلم shall my eyes behold the same bount which your blessed eyes shall behold?' The Messenger of Al صلى الله عليه وسلم said: 'Yes, for sure.' When the Abyssinian hea this, he beg an to cry bitterly. He cried until his soul depart from its material confines. The Messenger of Allah الله عليه وسلم then himself shrouded him. *(Ma'ariful Qura'an 2/469)*

The mosque and congregation

ا يعمر مساجد الله من امن بالله و اليوم الأخر واقام الصلوة

ى الزكوة ولم يخش الا الله فعسى اولئك ان يكونوا من

هتدين O

Buildings of mosques here refers to keeping a mosq populated for the sake of worship, Divine remembran and the dissemination of Qur'anic teachings as well other religious knowledge.

1. Sayyidina Abu Said Khudri رضى الله عنه narrated that t Messenger of Allah صلى الله عليه وسلم said: 'If you see a pers frequently visiting the mosque (i.e. he heads for the mosque soon as he is free from work), then bear witness to his being believer, because Allah Most High said:

ا يعمر مسجد الله من امن بالله واليوم الأخر

(Tirmidhi, Darimi, Al Baghai

2. Sayyidina Abu Hurairah رضى الله عنه narrated that t Messenger of Allah صلى الله عليه وسلم said: 'If a person goes to t

mosque mornings and evenings, then whenever he goes Allah arranges for him a house in Paradise. *(Agreed upon)*

3. Sayyidina Abu Hurairah رضی اللہ عنہ narrated that the Messenger of Allah صلی اللہ علیہ وسلم said: 'Seven people shall be shaded by Allah on the Day on which there is no shade except Allah's shade.' The Messenger of Allah صلی اللہ علیہ وسلم then enumerated those seven people, and he also mentioned such a person whose heart is attached to the mosque (i.e. when he leaves the mosque, he keeps thinking about the mosque).

(Agreed upon)

4. Sayyidina Salman رضی اللہ عنہ narrated that the Messenger of Allah صلی اللہ علیہ وسلم said: 'If anyone performs wudhu well and leaves his home, heading for the mosque, then he is like one who meets Allah (i.e. he is Allah's guest), and it is the host's duly to honour his guest. *(Tabarani, Abdur-Razzaq, Ibn Jarir and Baihaqi, Shu'b – ulImam)*

5. Amr bin Maimun stated that the Noble Prophet's صلی اللہ علیہ وسلم companions said: 'Mosques are Allah's houses on earth. If anyone visits those houses in order to meet Allah, then He has taken it upon Himself to honour such a person.' *(Baihaqi, Shu'b-ul-Iman, Abdur- Razzaq, Ibn Jarir) (Tafsir Mazhari 5/198-199)*

6. It has been mentioned in a Hadith that those who populate the mosques are friends of Allah.

7. In one Hadith has been mentioned that when Allah casts a glance at His mosques, then He averts His punishment from a whole people.

8. In one Hadith has been mentioned that Allah Most High says: 'By My Glory and Majesty! I wish to mete out punishment to those who dwell on earth, but when I cast a glance at those who populate My houses, and those who love each other for My sake, and those who seek forgiveness in the hours before dawn, then I avert My punishment'.

9, Ibn Asakir mentioned that Satan is like a wolf for man; he is just like a wolf that attacks goats which stray, from the herd, so save yourselves from differences and contention, and hold fast

unto the Jama'ah, the general body of Muslims and the mosques. *(Tafsir Ibn Kathir 2/338)*

Some of the peculiarities of the Muslim Ummah which were mentioned in Sayyidina Musa's عليه السلام tablets and Sayyidina Musa's عليه السلام desire to belong to Ummah

Qatadah stated the following regarding اخذ الالواح: W Sayyidina Musa عليه السلام found the following words inscribe the tablets: 'There shall be an Ummah of excellence which s always bid good and forbid evil.' He said: 'O Lord let it be Ummah!' Upon this Allah replied: 'O Musa عليه السلام, this shal Ahmad's صلى الله عليه وسلم Ummah.' Sayyidina Musa عليه السلام said: 'O Lord, in the tablets is made mention of an Umı which shall appear last (in this world), but they shall be the to enter Paradise. O Lord, let it be my Ummah!' Allah said: ' shall be Ahmad's (صلى الله عليه وسلم) Ummah.' He then said: 'O L this Ummah shall have preserved their Holy Book in t hearts. They shall recite it from memory, whereas the for people would recite their Holy book by looking into it, t would not memorise it, and if one removed their Book fron front of them, they would not remember anything, nor wc they be able to recognize anything thereof. (This Umm however shall be given such an excellent faculty of memory, no other Ummah had ever been given before. O Lord, let i my Ummah!' Allah said: 'O Musa عليه السلام, this shall be Ahma صلى الله عليه وسلم Ummah.' He then said: 'O Lord, this Ummah s believe in Your Book. They shall fight those who go astray the disbelievers, they shall even fight the Dajjal. O Lord, let i my Ummah!' Allah then said: 'This shall be Ahmad's الله عليه وسلم Ummah.' Sayyidina Musa عليه السلام then said: 'O Lord, in tablets there is mention of an Ummah who shall consume tl offerings and their alms among themselves, whereas condition of the former people was such that if their offeri and their alms accepted, Allah would sent a fire to consu those offerings; and if the offerings were not accepted, even t they could not partake there from, rather it had to be left beasts and birds of prey who would come and devour th

offerings. An Ummah) and Ummah!' All Ummah.' He if one of them then yet he is get a ten - na Ummah!' Al Ummah.' He shall interced them. O Lord shall be Ahma

Qatadah furt down the tab صلى الله عليه وسلم

Almost the s Mazhari.

Even the d times

It is learnt fro various exp transgressors in Surah Yus Sayyidina Yu as the dream three were n been made of commenceme Prophetic mis although Khu Allah's Messe his august pe the infidel kin Daniyal عليه السلام From this is le turns out to b

offerings. And Allah would take alms from the rich (of this Ummah) and give it to the poor thereof. O Lord, let it be my Ummah!' Allah said: 'This shall be Ahmad's (صلى الله عليه وسلم) Ummah.' He then said: 'O Lord, in the tablets is mentioned that if one of them intends to do a good deed, but is not able to do it, then yet he is entitled to a reward, and if he does it, then he shall get a ten - nay - seven hundred fold reward. O Lord, let it be my Ummah!' Allah said: 'This shall be Ahmad's صلى الله عليه وسلم Ummah.' He then said: 'In the tablets is mentioned that they shall intercede for others, and that others shall intercede for them. O Lord, let it be my Ummah!' Allah said: 'No, rather this shall be Ahmad's صلى الله عليه وسلم Ummah.'

Qatadah further stated that Sayyidina Musa عليه السلام then put down the tablets and said: 'O Lord, let me belong to Ahmad's صلى الله عليه وسلم Ummah!' *(Tafsir Ibn Kathir 2/223 – 224)*

Almost the same tradition has been mentioned in Tafsir -e-Mazhari.

Even the dreams of evil-doers and infidels are true at times

It is learnt from the Holy Qur'an and the Sunnah, as well as from various experiences, that sometimes even evil-doers, transgressors and infidels see true dreams, In the Holy Qur'an, in Surah Yusuf, has been made mention of the dreams which Sayyidina Yusuf's عليه السلام companion is prison had seen, as well as the dream which the ruler of Egypt had seen, although these three were non-Muslims. In the sacred Ahadith mention has been made of Khusroe's dream. This dream was related to the commencement of Sayyidina Muhammad's صلى الله عليه وسلم Prophetic mission, and this dream was true dream, and that although Khusroe was an infidel. Atika, the paternal aunt of Allah's Messenger صلى الله عليه وسلم, too, saw a dream pertaining to his august person, while she was an infidel. The dream which the infidel king Nebukkadnezar had seen and which the Prophet Daniyal عليه السلام had interpreted for him, was a true dream. From this is learnt that if a person sees a dream, and this dream turns out to be true, then this is not necessarily a proof for the

integrity, piety or faith of that person. Yes, true dreams are usually seen by righteous persons, whereas wicked people usually see dreams which result from their base desires or which are instigations from Satan, but at times it happens otherwise. Any way, true dreams are - as has been explicitly stated in the sacred Ahadith - either glad tidings for the Muslim Ummah, or warning. They are nothing more than that. Under no circumstances are dreams to be considered a legal proof, neith with regard to oneself nor with regard to others. Some simpl minded people - after seeing any such dream - fall prey to hinds of devilish whisperings. Some consider such a dream to be an indication of their saintlyhood, while others consider the equal to any shar'i injunction. All these things are howev baseless, especially if one knows that quite often such drear become intermingled with all sorts of vain imaginations ar devilish whisperings. *(Ma'ariful Qur'an 5/9)*

The Virtue of 'Chillah'

In one Hadith the Messenger of Allah صلى الله عليه وسلم is reported

have said that if a person worships Allah with sincerity for for days, then Allah causes springs of wisdom to gush forth from h heart. *(Ruh – ul- Bayan) (Ma'ariful Qur'an 4/58)*

That fortunate companion who resembled the Messeng of Allah صلى الله عليه وسلم

On the day of Uhud the Standard - bearer of the Muslim Sayyidina Mus'ab bin Umair رضى الله عنه kept close to th Messenger of Allah صلى الله عليه وسلم. He fought the infidels until h was martyred. Thereafter the standard was handed over Sayyidina Ali رضى الله عنه.

Since Sayyidina Mus'ab رضى الله عنه resembled the Messenger Allah صلى الله عليه وسلم, Satan spread the runour that the Messeng of Allah صلى الله عليه وسلم was martyred. *(Seeret –e- Mustafa 2/205)*

An important counsel

1. Adab is the means to properly understand religiou knowledge.

2. Religious knowledge causes one's deeds to be rectified.
3. Deeds are the means to attain wisdom.
4. Wisdom is the foundation of abstinence.
5. Abstinence causes one to give up worldliness.
6. Giving up worldliness causes one to incline to the Hereafter.
7. And an inclination toward the hereafter is the means to attain a rank in the sight of Allah.

'Those who set out on the path of conviction, they were granted refuge at each station. Those who got scared because of whisperings, they slipped backward with each step.'

جو یقین کی راہ پہ چل پڑے

انہیں منزلوں نے پناہ دی

جنہیں وسوسوں نے ڈرا دیا

وہ قدم قدم پر بہک گئے

The companion who died at the feet of Allah's Messenger صلی اللہ علیہ وسلم

During the Battle of Uhud, Sayyidina Ziyad bin Sakan رضی اللہ عنہ sustained heavy injuries. The Messenger of Allah صلی اللہ علیہ وسلم ordered: 'Bring him close to me.' So the people carried him there. He then put his head on the blessed foot of Allah's Messenger صلی اللہ علیہ وسلم and breathed his last.

انا للہ و انا الیہ راجعون

(Secret -e-Mustafa 2/209)

Glorified be Allah!

۱) سبحان اللہ الذی فی السماء عرشہ

۲) سبحان اللہ الذی فی الارض موطئہ

۳) سبحان الذی فی البحر سبیلہ

۴) سبحان الذی فی الجنۃ رحمتہ

۵) سبحان الذی فی النار سلطانہ

۶) سبحان الذى فى الهواء رحمته
۷) سبحان الذى فى القبور قضاءه
سبحان الذى رفع السماء
۸) سبحان الذى وضع الارض
.ه سبحان الذى لا منجى الا اليه

How Satan calls people unto himself

It has been reported from Sayyidina Abu Umamah رضی الله عنه the Messenger of Allah صلی الله علیه وسلم said: When Iblis was down to earth, he said to Allah: 'O Lord, you sent me here, causing me to be homeless. Give me a home!' Allah said: 'Y dwelling shall be in bathrooms.' Iblis then said: 'Give me a p to sit!' Allah said: 'The paths of market squares (are your plac sit.)' Iblis then said: 'Give me something to eat!' Allah s 'Every thing over which My name has not been mentioned.' said: 'Give me to drink!' Allah said: 'Every thing that ca intoxication.' Ibis said; 'Give me something with which I can others unto myself.' Allah said: 'Musical instruments.' Iblis s 'Give me a Qur'an (i.e. something that is read again and agai

Allah said: 'Obscene and vulgar poetry are your Qur'an.' said: 'Give me something to write.' Allah said: 'Tattoes are y writing.' Iblis said: 'Give me speech.' Allah said: 'Falsehoo your speech.' Iblis said: 'give me a trap.' Allah said, 'women your trap.'

From this Hadith is learnt that Satan uses musical instrum and related items to call people unto himself. If we take a around us, then we come to realize how true this sayin Allah's Messenger صلی الله علیه وسلم is.

A special invocation to attain Allah's proximity

ان الابدى الابد سبحان الواحد الاحد سبحان الفرد الصمد
ان رافع السماء بغير عمد سبحان من بسط الارض على ماء
سبحان من خلق الخلق فاحصاهم عددا سبحان من قسم

ولد

In order to a this Dua

Imam Abu times in his asked Allah proximity. A *Mukhtar, thro*

An Arabic

الرزق فلم ينس احدا سبحان الذى لم يتخد صاحبة ولا ولدا
سبحان الذى لم يلد و لم يولد و لم يكن له كفوا احد

In order to attain Allah's proximity, one should regular by recite this Dua.

Imam Abu Hanifa رضی الله عنہا saw Allah Most High one hundred times in his dreams. When he saw Him the hundreth time, he asked Allah what a servant should say in order to attain Allah's proximity. Allah then taught him this Dua in his dream. *(Durrul Mukhtar, through Maulana Abdur – Rahman Khariyansawi)*

An Arabic invocation

يارب ان عظمت ذنوبي كثيرة

فلقد علمت بان عفوک اعظم

ان کان لا یرجوک الامحسن

الذی یدعو او یرجوا المجرم

ک ربي کما امرت تضرعاً

رددت یدی فمن ذایرحم

الیک وسیلة الا الرجاء

ل عفوک ثم انی مسلم

'O Lord, even though my many sins have assu tremendous proportions, I still know that Y forgiveness is greater than that.

If no one but those who do good put their hopes in Y then unto whom should call or hope those who guilty?

I call unto You, my Lord, as You commanded, humbleness. But if you turn away my hands, then would show mercy?

If have no means of approach unto You except hope Your beautiful forgiveness. After all I am a Muslim.'

The virtues of Ramadhan

It has been reported from Sayyidina Abu Said Khudri رضی الله عنه that the Messenger of Allah صلی الله علیه وسلم said: 'When a belie prays during a night of Ramadhan, then for each prostration thousand five hundred virtues are recorded for him, and a ho of red ruby is built for him in Paradise. This house is so big it has seven thousand doors, and on each door there is a pa of gold (that means i.e. is as though there are seven thous palaces), and whenever he prostrates during the month Ramadhan - whether it be day or night - he shall receive a tre Paradise the shade of which extends over a distance of hundred years. *(Al-Targhib wat- Tarhib 2/93)*

Scattered P

It is a sin t Razzaq onl

لون

'And be re

There are se Ayat covers any such na Qur'an, nor scholars wh the option to any quality such words mentioned i His names 'Karim', But 'Abyadh'. O because thes related (as su

Another aspe in which are inappropriat one's disresp

The third asp peculiar to however oug Beautiful nam Ahadith for else but Alla sunnah, can 'Karim', 'Aziz else but Alla Sunnah, are p but Allah is hence unlaw

It is a sin to call a person whose name is Abdur - Razzaq Razzaq only.

و ذروا الذين يلحدون فى اسمائه سيجزون ما كانوا يعملون

'And leave those who blaspheme His names. They will be requited what they used to do.' *(Surah A'raf, Ayat 180)*

There are several aspect of blaspheming Allah's names and this Ayat covers all aspects of such blasphemy. One aspect is to use any such name for Allah which is neither proven from the Holy Qur'an, nor the Sunnah of Allah's Messenger صلى الله عليه وسلم. The scholars who follow the truth are all agreed that no one has got the option to give Allah any name he pleases, or to extol Him for any quality or attribute he fancies. Rather it is crucial to use only such words with regard to His names and attributes which are mentioned in the Holy Qura'n and the Sunnuh as belonging to His names and attributes. One can for example, call Allah 'Karim', But not 'Sakhi', One can call Him 'Nur' but not 'Abyadh'. One can call him 'Shafi' but not 'Tabib'. That is because these words - in spite of being synonymous - were not related (as suitable descriptions attributes of Allah)

Another aspect of blasphemy is to consider any of Allah's names in which are mentioned in the Holy Qur'an and the Sunnah as inappropriate, and not to make mention of them. This shows one's disrespect.

The third aspect of blasphemy is to use certain names which are peculiar to Allah alone, for anyone else than Allah. Here however ought to be mentioned that there are some of the Beautiful names which were used in Holy Qur'an and the sacred Ahadith for others. Those names the use of which for anyone else but Allah has been proven from the Holy Qur'an and the sunnah, can be used for others, such as 'Rahim', 'Rashid', 'Ali', 'Karim', 'Aziz', etc. but those names the use of which for anyone else but Allah is not proven from the Holy Qura'n and the Sunnah, are peculiar to Allah alone. Using them for anyone else but Allah is an aspect of blaspheming His names. Doing so is hence unlawful and impermissible. 'Rahman', 'Subhan',

'Razzaq', 'Khaliq', 'Ghaffar', 'Quddus', etc are all names which are peculiar to Allah. It is not permissible to use them for anyone else. And it one addresses a person with any of these names, and believes him to be such (i.e. addressing someone as 'Khaliq', and believing him to be the Creator, or addressing someone as 'Razzaq', and believing him to be the Provider), is an ac infidelity. And if one does so not on basis of belief but me carelessness, then this does not tantamount to infidelity, but it is a heinous sin, as one has uthered words reeking paganism. Alas! Many Muslims nowadays are committing sin. There are some people who even gave up Muslim na Recognizing them as Muslims from their appearance already become difficult, but they were recognized at l through their names. But now people started to keep name n akin to western fashions. Girls are no longer named the Muslim ladies were named, instead of names like Kha Aisha, Fatima;, people now keep name like 'Nasim, 'Sham 'Shahnaz', 'Najmah', 'Parveen', and so on. What is can wor that people adopted wrong abbreviations for Muslim na People whose names are 'Abdur-Rahman', 'Abdul Kha 'Abdur-Razzaq', 'Abdul Ghaffar', 'Abdul Quddus', etc. called only by the last word of their names. Thus human be are addressed as 'Rahman', 'Khaliq', 'Razzaq' and 'Ghaffa person whose name is Qudratullah', is called 'Allah Sahib', someone whose name is 'Qudrat-e-Khuda'[1] is called 'Kh Sahib'. Doing so is absolutely unlawful and a heinous sin, which one commits each time one addresses a person in manner. And also the person who hears these words is invo in this sin. The commission of this sin does not award one least pleasure, nor is there any sort of benefit in it, yet thous of our brethren commit it throughout day and night, worrying the least about the horrendous outcome of their d This outcome is referred to in the second part of the Ayat: ون ما كانوا يعملون 'they will be requited what they used to do.' It not been specified what this requital shall comprise of, from one can conclude that it will be a very severe punishment.

[1]. Note: Khuda is the Persian word for the Divine Being.

About those sins the commission of which award one any sort of pleasure, comfort or worldly benefit, one might be able to say that a certain desire or need forced one to commit this sin, but alas! Muslim's nowadays commit due to their oblivion and ignorance many such easily avoidable sins, which award them neither any sort of worldly benefit nor the least of pleasure or comfort. The reason for this is that no one seems to be concerned any longer about what is lawful and unlawful, permissible and impermissible. نعوذ با لله منه *(Ma'ariful Qur'an 4/131)*

The effect of Sayyidina Musa's رضى الله عنهما invocation

ربنا اطمس علىٰ اموالهم

'Our Lord! Destroy their riches!'

(Surah Yunus Ayat 89)

Qatadah رحمة الله عليه stated that as a result of this invocation all the gold, jewels, coins, orchards, fields .. .. of Firawn's people were turned into stones. Dering the days of Umar bin Abdul Aziz رحمة الله عليه a bag was found which contained things belonging to the days of Firawn's. Among those things were putrified eggs and almonds.

The scholars of exegesis mentioned that Allah turned all there fruits, eatables and grains into stone. *(Ma'ariful Qur'an 4/562)*

The evil eye is a reality (and so is a glance cast for the sake of goodness)

This has been attested by the Messenger of Allah صلى الله عليه وسلم. In one Hadith comes that the evil eye brings a man to his grave and a camel into the cauldron. This is why the Messenger of Allah صلى الله عليه وسلم not only himself sought among other things refuge from the evil eye, but also exhorted his Ummah to do so. *(Qurtubi)*

The incident of Sayyidina Abu Sahl bin Hunaif رضى الله عنه is well-known. He once took off his clothes in order to take a bath, when Sayyidina Amir bin Rabiah رضى الله عنه happened to cast a glance at him. When he saw his healthy, well-proportioned, fair-

complexioned body, he exclaimed: I never saw such a beautiful body before.' He had hardly completed his statement, when Sayyidina Sahl رضی الله عنه got high fever. When the Messenger of Allah صلی الله علیه وسلم got to know about this, he ordered Sayyidina Amir bin Rabiah to perform ablution and to collect the water in any dish. This water was then poured over Sayyidina Sahl الله عنه who instantly recovered. He then accompanied the Messei of Allah صلی الله علیه وسلم to the place where they actually inten to go.

On this occasion the Messenger of Allah الله علیه وسلم reprimanded Sayyidina Amir رضی الله عنه, 'Why would any of kill his brother? Why did you not pray to Allah for bles when his body seemed attractive to you? The evil eye reality.'; From this Hadith is learnt that if anyone witnesses thing pleasant regarding a person's life or belongings, ther should ask Allah for blessing.' In some traditions has l mentioned that one should say ماشاء الله لا قوة الا بالله in orde ward off the evil eye. It is also learnt that if anyone suffers f the evil eye, then one should make the one who cast the evil wash his face, hands and feet, collect the water which drops from his limb, and pour it over the patient in order to cure l Qurtubi further stated that all the scholars of the Ahl-e-Sun wal Jama'ah are agreed that the evil eye can indeed cause har

Note: if the evil eye can affect others, then a glance cast good intentions, can do so, too. When the friends of Allah His chosen servants cast such a glance, then guidance begin spread. *(Ma'ariful Qur'an 5/98)*

A prophetic prescription to cure an aching foot.

Sayyidina Uthman رضی الله عنه narrated that once the Messenge Allah صلی الله علیه وسلم dispatched a group to Yemen. The youn among them was appointed as their leader. The people v stationed for a couple of days at a place, unable to continue t journey. One person from among this group met the Messei of Allah صلی الله علیه وسلم. It asked him: 'O so-and -so! W happened, why have you not left yet?' That person replied:

Messenger of Allah صلى الله عليه وسلم, the foot of our leader hurts badly.' So he صلى الله عليه وسلم went to see their leader. He recited

بسم الله و بالله اعوذ بالله و قدرته من شرما فيها

seven times and blew over that person who then instantly recovered. *(Hayatus - Sahabah 2/78)*

A prophetic prescription for blessed sustenance

One should greet with 'Salaam' when entering one's dwelling, even if no one is at home. Then one should recite once Darud Sharif and once Surah Ikhlas. *(Hisnul Hasin)*

A prophetic prescription to remove anxieties and worries

Sayyidina Abu Hurairah رضى الله عنه narrated: 'Once I went somewhere with the Messenger of Allah صلى الله عليه وسلم, who had taken me by my hand. He صلى الله عليه وسلم passed by a person who seemed to be weighed down by anxiety and worries. He صلى الله عليه وسلم asked him: 'what is wrong with you?' he said: 'Disease and indigence made me like that.' The Messenger of Allah صلى الله عليه وسلم said: 'Should I not teach you some words which, if you recite them, shall relieve you of your illness and indigence? These words are:

توكلت على الحى الذى لا يموت الحمد لله الذى لم يتخذ
ولدا ولم يكن له شريک فى الملک و لم يكن له ولى من الذل
وكبره تكبيرا

After some time the Messenger of Allah صلى الله عليه وسلم went to see that person again, and his condition had improved considerably, When the Messenger of Allah صلى الله عليه وسلم expressed his pleasure, that person said: 'I keep reciting the words which you had taught me. *(Ma'ariful Qur'an 5/531)*

Sayyidina Umar's رضى الله عنه cautiousness regarding the wealth of the Muslim community.

1) Sayyidina Umar رضی الله عنه said: 'I consider Allah's wealth (i.e. the wealth of the Muslim community which is deposited in the Baitul Maal) to be like the wealth of an orphan, as regards my own person. I avoid it if I do not need it, and I take a suitable amount there from when I require it' In another tradition comes that he said: 'I consider Al wealth to be like the wealth of an orphan, as regards own person. And Allah stated in the Holy Qur'an

كان غنيا فليستعفف ومن كان فقيراً فليا كل بالمعروف

'Whoso is rich, let him abstain generously, and who poor, let him take thereof in reason.'

(Surah Nisaa, Ayat 6)(Hayatus – Sahabah 2

2) One son of Sayyidina Baraa bin Ma'rur رضی الله عنه said once Sayyidina Umar رضی الله عنه fell sick. He was advise have honey, and at that time there happened to be a flas honey in the Baitul Maal. (He himself did not take honey). He went to the mosque, ascended the pulpit said: 'I require honey to treat my ailment, and t happens to be some in the Baitul Maal. So if you permit then I shall take some of it, other wise it is not lawful for The people happily granted him permission. *(Hayat Sahabah 2/313)*

3) Ismail bin Munhammad bin Saad bin Abi Waqqas الله عليه narrated that once Sayyidina Umar رضی الله عنه received s musk and ambergis from Bahrain. Sayyidina Umar الله عنه said: 'By Allah! I wish I'd find any woman who knows art of weighing, so that she would weigh this stuff, so th could distribute it among the Muslims. His wife Sayyi Atikah bint Zaid bin Amr bin Nufaihir رضی الله عنها said: 'I quite good at that, give it to me, I shall weigh it for y Sayyidina Umar رضی الله عنه said; 'No. I don't want you weigh it. I am afraid that you would touch it with y hands when keeping it on the scales (thus some of it wo stick to your hands, then he gestured toward his tem and his neck), and then you would touch your temples

your neck. Thus you would receive more than the other Muslims.' *(Hayatus - Sahabah 2/315)*

4) Malik bin Aws bin Hadthan رحمة الله عليه said: Once a courier who was sent by the Roman emperor came to Sayyidina Umar bin Al Khattab رضى الله عنه. Sayyidina Umar's رضى الله عنه wife took a loan of one dinar and bought some perfume. She filled the perfume into flasks and sent it through the courier to the wife of the Roman emperor. When the courier gave her the present, she emptied the flasks; filled them with jewels and said: 'Go and give this to the wife of Umar bin Al Khattab.' When she received those flasks, she took out the jewels spread them on her bedding. When Sayyidina Umar رضى الله عنه came home, he asked her: 'what is this?' She then told him the whole story. Sayyidina Umar رضى الله عنه then took the Jewels and sold them. One Dinar he gave to his wife and the remaining he deposited in the Baitul Maal. *(Hayatus - Sahabah 2/316)*

5) Sayyidina Ibn Umar رضى الله عنه narrated: 'I once purchased some camels. And I let them graze in the pastures belonging to the Baitul Maal. When they had become fat and healthy I took them to the market in order to sell them. Sayyidina Umar رضى الله عنه happened to be there, and when he saw such fat and healthy camels, he asked: 'to whom do these camels belong?' The people told him: 'They belong to Abdullah, the son of Umar.' When he heard that he said: 'O, Abdullah bin Umar, the son of the commander of the Faithful!' I came running and said: 'O commander of the Faithful, what is the matter?' He asked: 'What about these camels?' I said: 'I had bought them and let them graze in the pastures of the Baitul maal. (Now I brought them here) in order to sell them and make some profit, just like other Muslims do.' Sayyidina Umar رضى الله عنه said: 'Yes, the people in charge of the pastures of Baitul Maal must have said to each other: let the camels of the son of the Commander of the Faithful graze, and give them to drink (i.e. they took good care of your camels because you are my son!' O son of Umar! Sell these camels, keep the amount for which you had purchased

them, and deposit the remainder in the Baitul Maal.' *(Hayatus – Sahabah 2/316)*

If Allah loves someone, He grants him the strength to recite this Dua

The Messenger of Allah صلی اللہ علیہ وسلم once said to Sayyidi Buraidah Aslami رضی اللہ عنہ: 'O Buraidha, if Allah wishes any c His servants well, then teachs him these words:

م انی ضعیف فقونی فی رضاک ضعفی وخذ الی الخیر
یتی واجعل الاسلام منتہی رضائی
م انی ضعیف فقونی وانی ذلیل فاعزنی وانی فقیر فاغننی
حم الراحمین ط

He صلی اللہ علیہ وسلم also said: 'If Allah teaches anyone these wo then he shall not forget then until he dies. *(Ihya-ul- Ulum 1/277)*

Acceptance of prayers

Said bin Jubair رضی اللہ عنہا: 'I know an Ayat of the Holy Qu because of which a person's prayers are accepted, when recites it.' He then recited the following Ayat:

اللھم فاطر السمٰوٰت والارض عٰلم الغیب والشھادۃ انت
م بین عبادک فی ما کانوا فیه یختلفون ط

'Say, O Allah, Creator of the heavens and the ea Knower of the unseen and the mean fest. You shall ju between Your servants regarding what they usec differ about.' *(Surah Zumar Ayat 46) (Ma'ariful Qur'an 7/ with reference to Qurtubi)*

An important guideline regarding the differences am the companions of the Noble Prophets صلی اللہ علیہ وسلم

When Rabi' bin Khaitham was asked about the martyrdon Sayyidina Husain رضی اللہ عنہ, he heaved a sigh and recited following Ayat:

قل اللهم فاطر السموٰت والارض علم الغيب والشهادة انت تحكم بين عبادک فی ما کانوا فیه یختلفون ط

He further said: 'If you have any misgivings regarding the differences among the companions of the Noble Prophet صلی الله علیه وسلم then recite this Ayat.' In Ruh-ul-Mani has further been mentioned that this is a great teaching regarding etiquettes, which one should always remember. *(Ma'ariful Qur'an 7/566)*

A Prophetic Prescription for forgiveness of one's sins

The Messenger of Allah صلی الله علیه وسلم said: 'If anyone recites one hundred times سبحان الله العظیم after the Friday-prayer, then Allah shall forgive him one hundred thousand of his sins, and twenty four thousand of his parents' sins. *(Ibn Sunni, Aml Yawm wal laylah p 234)*

A special prayer to be recited when taking ablutions

In one Hadith comes that if a person, while taking ablutions, recites the prayer mentioned below, then a decree concerning his forgiveness shall be written on a piece of paper. This paper shall then be sealed, and the seal shall not be broken until the day of Judgement, and the decree concerning his forgiveness shall not be changed:

سبحانک اللهم وبحمدک استغفرک واتوب الیک ط

A prophetic prescription to protect oneself against there ailments.

Sayyidina Qubaisah bin Makhariq رضی الله عنه narrated: I once went to the Noble Prophet صلی الله علیه وسلم who asked me about the purpose of my visit. I told him: 'I am old, and my bones have become fragile. I have come so that you teach me anything through which Allah grants me benefit.' The Messenger of Allah صلی الله علیه وسلم said: 'Each tree and stone which you passed by, prayed for your forgiveness, O Qubaisah, say three سبحان الله العظیم وبحمده after each Fajr-prayer. This way you shall be saved from

blindness, leprosy and paralysis. O Qubaisah, and (also) recite this prayer:

اللهم انی اسئلک مما عندک وافض علی من فضلک وانشر علا من رحمتک وانزل علی من برکاتک

'O Allah, I ask of You what ever is with Yo blessings), and shower upon me Your bounty, spread Your mercy over me, and let descend upo Your blessing." *(Hayatus – Sahabah 3/179)*

Satan urinates into the ears of humans

Sayyidina Abdullah bin Mas'ud رضی الله عنه narrated that ove Messenger of Allah صلی الله علیه وسلم was told about a person sleeps till morning and does not even get up for prayers. Messenger of Allah صلی الله علیه وسلم remarked:

رجل بال الشيطان فی اذنه

'That is a person in whose ears Satan peed.'
(Tarikh Jinnat wa Shayatin, Bukhari and Muslim p

Sayyidina Umar's رضی الله عنه questioning Munkar Nakir in the grave.

In one tradition comes that the Messenger of Allah الله علیه وسلم said: 'By Him who sent me with the truth! Sayyidina Jibrail علیه السلام just told me that Munkar and Nakir shall come to you in grave and ask you: من ربک 'O Umar, who is your Lord?' shall then reply: 'my Lord is Allah. And who is your L (Sayyidina) Muhammad صلی الله علیه وسلم is my prophet. Wh your Prophet? And Islam is my religion. What is your religi These two shall then say: 'How strange, we don't know whe we were sent to you or you were sent to us' *(Hayatus – Sah 3/99)*

Five phrase for this world, five phrases for the Here af

It has been reported from Sayyidina Buraidah رضی الله عنه that Messenger of Allah صلی الله علیه وسلم said something to the follow

Scattered Pea

effect: 'If a pe
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Tafsir bil mathu

effect: 'If a person recites the following phrases at the time of Fajr (i.e. either before or after the prayer), then he shall find Allah suffice him right at the time he recites these phrases, and he shall also find himself rewarded for reciting these phrases. Five of these phrases are related to this world, and five are related to the Hereafter. These five are for this world:

١)حسبی الله لدینی

'Allah suffices me regarding my religious affairs.'

٢) حسبی الله لما اهمنی

'Allah suffices me regarding all my worries.'

٣) حسبی الله لمن بغی علی

'Allah suffices me against whosoever wrongs me.'

٤) حسبی الله لمن حسدنی

'Allah suffices me against whosever envies me'.

٥) حسبی الله لمن کادنی بسوء

'Allah suffices me against who attempts to deceive me with evil.' And these five are for the Hereafter:

١) حسبی الله عند الموت

'Allah suffices me at the time of death.'

٢) حسبی الله عند المسالة فی القبر

'Allah suffices me during the interrogation in the grave.'

٣) حسبی الله عند المیزان

'Allah suffices me at the scales (of deeds.)'

٤) حسبی الله عند الصراط

'Allah suffices me at the (time of crossing the) bridge 'Sirat''.

٥) حسبی الله لا اله الا هو علیه توکلت و الیه انیب

'Allah suffices me, there is no god besides Him. In Him I put my trust, and unto Him I turn.' *(With reference to Durr-ul-manthur fit-Tafsir bil mathur, Allamah Suyuti* رحمۃ اللہ علیہ *, 2/103)*

A Prophetic Prescription to obtain freedom

A prophetic prescription to obtain freedom fro m captivity in Seeret Ibn Ishaq has been mentioned that when Sayyidina Awf Ashja's رضی الله عنه son, Sayyidina Salim رضی الله عنه was captured by the infidels, the Messenger of Allah صلی الله علیه وسلم asked som to tell him to recite لا حول ولا قوة الا بالله abundantly. One day o a sudden his prison opened and he ran away from there. He hold of a she-camel belonging to his captors, and mounted it his way he came across some stallions which he took along. captors came running after him, hut could not catch up him. When he reached his home he called unto his parents. father said: 'By Allah it is Salim!' His mother said: 'How c that be; he lingers in prison!' Then his parents as well servant of theirs rushed to the door. When they opened it saw Salim standing there as well as the many, many camel had brought with him. They asked him: 'What about t camels? And he told them the whole story.' They said: 'Le ask Allah's Messenger صلی الله علیه وسلم about them.' The Messe of Allah صلی الله علیه وسلم said to them: They belong to you. whatever you like with them.' *(Tafsir Ibn Kathir 5/376)*

An effective method against misfortunes and to att one's objectives

In one Hadith comes that Allah's Messenger صلی الله علیه وسلم ur Sayyidina Awf bin Malik رضی الله عنه to recite لاحول ولا قوة الا بالله abundance in order to rid himself from misfortunes and to at his objectives.

Hazrat Mujaddid Alf Thani said that this phrase is hig effective in warding off all kinds of calamities and disasters well as in attaining all sorts of benefits. He further sugges that one should recite one hundred times Darud Sharif, hundred times لاحول ولا قوة, followed by one hundred tin Darud sharif, and thereafter pray for the attainment of o objective. *(Tafsir –e –Mazhari)(Ma'ariful Qur'an)*

A Dua which caused an angel of the fourth heaven descend and grant their support.

Sayyidina Anas bin Malik رضی الله عنه narrated that one of the Noble Prophet's صلی الله علیه وسلم companions was known by the Kuniyat Abu Muallaq. This person was a merchant, and he did commerce with other people's goods. He was a staunch worshipper and very, very pious and abstentious. Once while he was on a journey, he encountered a heavily armed robber. The robber snarled at him; 'Keep all your goods here, I shall kill you.' The companion said: 'If you want to take the goods, then take them,' the robber said; 'No, I also want to shed your blood.' Upon this the companion remarked: 'Give me some time so that I can offer prayers.' The robber told him; 'Pray as much as you like.' The companion took ablution, offered his prayer and then he recited three times:

یاودود یاذا العرش المجید یافعال لما یرید! اسئلک بعزتک التی لا ترام وملکک الذی لایضام وبنورک الذی ملاء ارکان عرشک ان تکفینی شر هذا اللص یا مغیث اغثنی

Then suddenly appeared a horseman who held a dagger in his hand. He raised the dagger between the ears of his horse and stabbed the robber to death. Then he turned to ward the merchant, who asked him; 'Who are you? Allah has helped me through you.' He said, 'I am an angel residing on the fourth heaven. When you recited your dua the first time, I heard the rattling sound of the gates of heaven. When you recited it the second time, I heard the hue and cry raised by the dwellers of heaven. When you recited it the third time, someone said; 'This is the dua of a calamity-struck soul.' I submitted myself in the Divine Court and said: 'Assign me the duty of hitting this robber.' He further said: 'Glad tidings to you, when a person takes ablution, offers four Rakat of prayer and then recites this dua, then his prayer shall be accepted, no matter whether he is calamity-struck or not.' *(Hayatus – Sahabah 3/176)*

It is obligatory to keep quiet when the Holy Qur'an is being recited. It is the custom of disbelievers not to keep quiet at such times.

وقال الذين كفروا لاتسمعوا لهذا القران والغوا فيه لعلكم تغلبون ط

"Those who disbelieve say: Heed not this Qur'ar drown the hearing of it so that you may conquer." (*Fusilat, Ayat 26)*

From the above Ayat is learnt that it is a sign of infideli make noise at the time when the Holy Qur'an is being recite as to create disturbance. It is further learnt that it is an oblig and a sign of faith to keep quiet at such times. Nowa reciting the Holy Qur'an on the radio has become quite com The radio is being played at every hotel and in every gathe The Holy Qur'an is being recited while people attend to business, as well as their food and drink. Thus this kir behaviour is resembling that which the infidels used to do, Allah grant the Muslims right guidance not to open the under such circumstances when the Holy Qur'an is b recited, or, If they intend to reap the blessings of recitatio keep quiet for a few minutes, to leave their work and to l with attention, and also to grant others an opportunity to li *(Ma'ariful Qur'an 7/647)*

The proof that eggs are lawful

It has been reported from Sayyidina Abu Hurairah رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said: on Friday the an stand at the gates of the mosque and record the names of tl who come (for the prayer). Those who come in the first time like someone who has sacrificed a camel for Allah's sake. Tl who come thereafter are like some one who has sacrificed a for Allah's sake. Those who come thereafter are like some who sacrificed a ram for Allah's sake. Those who come tl after are like someone who presented a hen. Those who co there after are like some one who presented an egg. Then, w the Imam approaches the pulpit, the angels close their regis and listen to the sermon. *(Sahih Bukhari and Sahih Muslim)*

People of old ought to be like that

Once Sayyidina Muadh bin Jabal رضی الله عنه stood at the grave of Allah's Messenger صلی الله علیه وسلم and wept. Sayyidina Umar رضی الله عنه asked him for the reason of his weeping. He said: I heard a Hadith that Allah the sublime loves such people who are god-fearing and who live concealed. When they attend a gathering, no one recognizes them and when they are not attending a gathering, then no one looks for them, no one asks why has such-and such not come? Their hearts are lanterns of guidance. They are protected against each trial. People of old ought to be like that - hard working and having a sound relationship with Allah. They line in concealment, so not many people on earth know them. In the heavens however, everyone knows them.'

اللهم اجعلنا منهم و معهم (امين)

(Hayatus – Sahabah 2/785)

How the Messenger of Allah صلی الله علیه وسلم settled an argument between Sayyidina Abdur-Rahman bin Awf and Sayyidina Khalid bin Walid رضی الله عنهما, and how he stated the virtues of these two.

Sayyidina Abdur-Rahman bin Awf رضی الله عنه once complained to the Messenger of Allah صلی الله علیه وسلم that Sayyidina Khalid bin Walid always argued with him. The Messenger of Allah صلی الله علیه وسلم said: 'Khalid, don't say anything (bad) to Abdur - Rahman bin Awf, for he has participated in the Battle of Badr.' Sayyidina Khalid رضی الله عنه then said: 'But he also keeps arguing with me!' Upon this the Messenger of Allah صلی الله علیه وسلم said: to the son of Awf: 'Don't say anything (bad) to Khalid, for he is the sword of Allah.'

The Messenger of Allah صلی الله علیه وسلم spoke well of both of them and set affairs right between them, thus, when differences occur among companions one ought to speak well of the parties involved and settle affairs between them.

If one's companion made sacrifices, then one must treat their offspring well, other wise neither one's obligatory nor voluntary acts of worship will be accepted

Sayyidina Abdur-Rahman bin Awf رضی الله عنه narrated that when the Messenger of Allah's صلی الله علیه وسلم time had drawn close, companions رضی الله عنهم said to him: 'O Messenger Allah الله علیه وسلم enjoin us something!' He صلی الله علیه وسلم said: 'I enjoin y to treat well the first who led the way from among Muhajirin, and their offspring after them. If you don't do then neither your obligatory acts of worship will be accept nor the voluntary ones.' *(Hayatus – Sahabah 2/485)*

It is necessary to treat well the offspring of those who assist o The best treatment is to lovingly encourage them to call oth unto Allah; and to wish them well.

The proof that the Messenger of Allah صلی الله علیه وسلم us pantaloons

Sayyidina Abu Hurairah رضی الله عنه narrated that the Messenger Allah صلی الله علیه وسلم purchased pantaloons for four Dirham asked him whether he is going to wear them. Upon this Messenger of Allah صلی الله علیه وسلم said, 'Yes, during day a night, while on a journey and while at home. I was ordered cover my nakedness, and I could not find anything better th that.' *(Hayatus – Sahabah 2/707)*

The companion who died in Madinah, and whose b was carried by the angels to Tabuk where Allal Messenger صلی الله علیه وسلم offered his funeral prayer

Sayyidina Muawiyah bin Muawiyah Laithi Al Ansari الله عنه died in Al Madinah (while the Messenger of Allah الله علیه وسلم was in Tabuk). Sayyidina Jibril علیه السلام along with sever thousand angels carried his bier to Tabuk, where the Messen of Allah صلی الله علیه وسلم and those who were with him offered funeral prayer. The bier was then carried back, and the bu was arranged in Al Baqi,. When the Messenger of Allah الله علیه وسلم asked Sayyidina Jibril علیه السلام about the reason for t

honour, he was told that this person used to recite Surah Ikhlas in abundance. That is why he received such honours.

(Tafsir Razi, interpretation of Surah Ikhlas)

Four signs of good for tune

1) Having a virtuous wife.
2) Being able to earn one's livelihood in one's city.
3) Being in the company of virtuous people.
4) Having a spacious accommodation, i.e. being able to return home right after one's work. *(Hadith)*

The Punishment of a woman who laments over the dead

If a woman who laments over the dead does not repent before her death, then on the Day of Judgement she will be made to wear a shirt of sulphur and a head -wrapper of manger. This has also been mentioned in Sahih Muslim. In some other traditions comes that she will be made to stand between Paradise and Hell. She will wear a shirt made of Sulphur and flames will leep over her face. *(Tafsir Ibn Kathir 3/85)*

Sayyidina Isa's عليه السلام dua

When Sayyidina Isa عليه السلام intended to revive the dead, he first offered two Rakat of prayer. In the first Rakat he recited Surah Mulk, and in the second Rakat he recited Surah A.L.M. Sajdah. Then he praised Allah, and invoked Him through seven of His names:

ياقديم - يا خفى - يادائم - يافرد - ياوتر - يااحد - ياصمد-

And when he faced any enormous difficulty, he would invoke Allah through these seven of His names:

ياحى - يا قيوم- ياالله- يارحمان- ياذاالجلال والاكرام- يانور السمٰوٰت الارض ومابينهما رب العرش العظيم يارب

These are extremely powerful names.

(Tafsir Ibn Kathir 2/32)

The difference between a man's and a woman's anger

Men's nature tends to be hot. This is why they express their anger or displeasure through shouting and beating. Women are however bashful, there is a certain coolness in their nature, this is why they do not tend to display their anger or displeasure. Their anger however is not any less than that of men, rather it is more. They get angry on occasions on which men do not angry, because their faculty of reasoning is deficient. So there more instances when women get angry. Another point is their anger tends to be long lasting. Those who give vent to t frustration through shouting and beating cool down quic whereas women's anger – you can call it 'sweet anger' if you – keeps accumulating within their hearts, which sooner or l turns into malice. So one evil is anger, the other evil is ma Hence women's anger comprises two evils: anger and malic one does not give vent to one's anger, then it remains lik burden on one's heart which gives rise to many, many pleasantries. Malice is not just a sin, it is the root of many o sins. Malice comes from sweet anger, and sweet anger is m commonly found in women. Hence women's anger lead: thousands of since. This is not the cast with men's anger. M anger is of hot, violent nature, while women's anger is sweet.

(Ghawail-ul-Ghadhab, p 22 / Tohfatu z- zawjain p

Three types of women

Sayyidina Umar رضی الله عنه stated that there are three type: women:

1) Women who are chaste, stout Muslims, soft tempe loving, able to give birth to many children, doing t chores themselves thus helping her family, rather t leaving her family alone. Such women however rare.

2) Then these are women who demand much from t husbands and do nothing but giving birth to children

3) Then there are women who are like an iron – co around their husband's necks. They cling to him lice. (i.e. they are ill-tempered and their Mahr is high, that's why their husbands can't leave them) A puts such a woman around the neck of whomever

pleases, and He releases him of this burden whenever He pleases. *(Hayatus - Sahabah 3/562)*

Accepting a gift a poor companion

Once Sayyidina Zaid bin Haritha رضی الله عنه brought his mare 'Shibla' which was his most treasured possession, to the Messenger of Allah صلی الله علیه وسلم, and said: 'I give this mare for Allah's sake,' the Messenger of Allah صلی الله علیه وسلم accepted it and gave it to Sayyidina Usamah bin Zaid رضی الله عنه so that he may use it. (Sayyidah Zaid رضی الله عنه) found it strange that the horse which he gave in charity was given to his son, and that thus a thing given in charity returned to his own house). The Messenger of Allah صلی الله علیه وسلم sensed his displeasure and said: 'Allah has accepted your charity. (So if the mare is returned to you, then this does in no way decrease your reward.)' *(Hayatus - Sahabah 2/212)*

Sayyidina Abdullah bin Abd Rabbih رضی الله عنه who say in his dream) and angel give Azan stated: once I presented myself to Allah's Messenger صلی الله علیه وسلم and said: 'O Messenger of Allah صلی الله علیه وسلم. This garden of mine is charity, and I hand it over to Allah and this Messenger صلی الله علیه وسلم so that they may use it as they deem proper.' When his parents got to know about that, they went to the Noble Prophet صلی الله علیه وسلم and said: 'O Messenger of Allah صلی الله علیه وسلم, we received our livelihood from this garden; which our son gave in charity. 'Upon this the Messenger of Allah صلی الله علیه وسلم returned the garden to them. Then when they died, this garden was inherited by their son Abdullah رضی الله عنه. Thus become heir and owner of the garden. *(Hayatus - Sahabah 2/215)*

In each pomegranate there is a seed of Paradise.

Sayyidina Ibn Abbas رضی الله عنه once picked up a pomegranate seed and ate it. When he was asked why he did that, he said: 'It has reached me that in every pomegranate there is a seed of Paradise. It might have been this one.' *(Tabarani, and the chain of transmission is sound)*

This statement has been traced back to the Messenger of Allah رصلى الله عليه وسلم, too. *(Tibb –e- Nabawi, Kanzul Ummal, Jannat ke hasin Manazir, p 558)*

If one is not able to sleep, then one should recite this Du'a

In the Musnad Ahmad comes that the Messenger of Allah الله عليه وسلم taught us a Du'a against getting startled during on sleep, which is to be recited when going to bed:

م الله اعوذ بكلمات الله التامات من غضبه و عقابه ومن
عباده ومن همزات الشياطين وان يحضرون

Sayyidina Ibn Umar رضی الله عنه used to teach this Du'a to such his children who had come of age, and his would write it a hang it around the neck of these who were still too young memorise it)

This Hadith has also been recorded by Abu Dawud, Tirmizi a Nasai, Imam Tirmizi رحمة الله عليهم rated it as 'Hasan Gharib.' *(Ta Ibn Kathir 3/469)*

Five advices which Allah's Messenger صلى الله عليه وسلم ga Sayyidina Anas رضی الله عنه

Sayyidina Anas رضی الله عنه narrated: The Noble Prophet الله عليه وسلم, enjoined upon me five things: He said: 'O Anas, perfo ablation well, for this shall prolong your life. When you m one of my followers, greet him with salaam, this shall incre your virtues. Greet with salaam when you enter your homes, this is a source of goodness. Offer the fore-noon prayer, for t is what the saintly people of old used to do. O Anas! Be kind those who are junior (to you) and honour those who are ser (to you), and you shall be with me on the Day of Judgeme *(Tafsir Ibn Kathir 3,528)*

Sayyidah Aishah's رضی الله عنها letter to Sayyidi Muawiyah رضی الله عنه

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Sayyidina Sa
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(Ruh-ul- ma
Yunus Palan
whole Umma

Sayyidina Muawiyah رضی اللہ عنہ related that once he wrote a letter to the Mother of the Faithful Sayyidah Aishah رضی اللہ عنہا, requesting her to give him counsel, but to keep it short, easy and comprehensive. She wrote: 'Peace be upon you. Amma Ba'ad. I heard the Messenger of Allah صلی اللہ علیہ وسلم say: 'If some one wants to please Allah and the people are cross with him, then Allah makes him independent from the people; and He Himself becomes sufficient for him. And if someone wants to please people, and displeases Allah, then Allah turns him over to the people. And peace be with you. *(Jami Tirmidhi) (Ma'ariful Hadith 2/162)*

Three advices which Allah's Messenger صلی اللہ علیہ وسلم gave to Sayyidina Abu Bakr رضی اللہ عنہ

The Messenger of Allah صلی اللہ علیہ وسلم said: 'Abu Bakr, listen! Three things are a true indeed; 'If someone is wronged and he conceals the matter, then surely Allah shall honour him and aid him if someone opens the doors of good treatment and kindness in order to strengthen the ties of kinship, then Allah shall grant him blessings and all sorts of goodness. If someone opens the door to begging in order to increase (his wealth), and keeps asking from one or the other, then Allah shall not grant him blessing and such a person will always be in need.' This has been recorded by Abu Dawud.

A few words to have one's prayers accepted

Sayyidina Said bin Musayyib رضی اللہ عنہ narrated: once I was resting in the mosque, when I heard suddenly a voice addressing me: O Said, recite these words and Allah shall accept your prayers.

اللھم انک ملیک مقتدر ماتشاء من امر یکون

Sayyidina Said bin Musayyib رضی اللہ عنہ further stated that what ever prayer he made after reciting these words was accepted. (Ruh-ul- ma'ni, exegesis of علیک مقتدر (Maulana Muhammad Yunus Palanpuri رضی اللہ عنہا prayed for himself, his family and the whole Ummat thus:

اللهم انک مليک مقتدر ماتشاء من امر يكون فاسعدنی فی
الدارين و كن لی ولا تكن علی وآتنی فی الدنيا حسنة وفی
الاخرة حسنة وقنی عذاب النار

(May Allah accept his prayer for all of us. Ameen.)

نه هو مليک مقتدر

Four signs of wretchedness

In a Hadith comes that there are four signs of wretchedness:

1) That one's eyes do not shed tears
2) Hard-hearted ness
3) Long hopes
4) Greed for the things of this world

(Qurtubi, with reference to Al Bazzar, on the authority o Sayyidina Anas رضی الله عنه) *(M'ariful Qur'an 5/279)*

Specifying the night preceding Friday for Tabligh

It is not an innovation to specify a certain day or night fo Tabligh and Talim, nor is it an innovation to do so on regula basis. There are certain periods for each subject taught i Madaris, and such time-tables are strictly abided by. No one ha any misgiving in this regard, whether it is an innovation or not.

The essence of Tasawwuf

Maulana Ashraf Ali Thanwi رحمة الله عليه said that the essence o Tasawwuf is only that much: if you feel lazy about carrying ou an act of obedience, challenge laziness and carry it out; and i you have the urge to commit a sin, then just keep away from it.

One who can do that needs just about nothing beyond it becaus this very act of wisdom helps establish communion with Allah and this is his guard on duty and this is his promoter. *(Kashkol – – Ma'arifat, p 523)*

قال ملا على القارى : سمعت الشيخ ابا على الدقاق لوان وليا من اوليائه مر ببلدة لنال بركة مروره اهل تلك البلدة حتى يغفر الله لهم

'If a friend from among the friends of Allah passes by a town then the dwellers of t' is tow shall ear the blessings of his passing by, so far that Allah fo es them.'

(Merit however is the criteria in this matter.) *(Kashkol -e-Ma'arifat)*

Shaykh Abdul Qadir Jilani رحمة الله عليه granted one of his disciples Khilafat, and said to him: 'Go to such and such place and preach the true religion of Allah., When he was about to leave, the disciple asked his Shaykh for advice. He said to him: 'I give you two advices:

1) Never ever claim divinity.
2) Never ever claim prophethood.

The disciple uttered in amazement; 'I spent so many years in your company, is there still apprehension that I might claim divinity or pophethood' He replied: 'First understand what it means to claim divinity or prophethood. The Divine Decree is final. There is no way of acting against it. If a person presents his opinion in a way that no one can disagree with it or act against it, then he has claimed divinity. A Prophet is one who speaks naught but truth and what is right. He never utters any falsehood. If some one says about any of his statements that it is absolutely true, that there is no way of going against it, then he has laid a hidden claim to Prophethood, namely that nothing he says is wrong, and that although it is nothing but his own opinion. *(Hikay aton ka Guldasta p 92)*

Treating one's wife well

قال النبى صلى الله عليه وسلم ما من رجل اخذ بيد امراته يراودها الا كتب الله له خمس حسنات فان عانقها فعشر حسنات، فان قبلها عشرون، فان اتاها كان خيرا من الدنيا وما

فیها، فاذا قام لیغتسل لم یمر المآء علی شیء من جسده الا
محا عنه سیئة ورفع له درجة ویعطی بغسله خیرا من الدنیا وما
فیها وان الله تعالیٰ یباهی به الملائکة یقول انظروا الی عبدی
فی لیلة قر باردة یغتسل من الجنابة یتیقن بانی ربه اشهدکم
غفرت له۔(البرکة 56)

The Noble Prophet صلی اللہ علیہ وسلم said: if a pers lovingly takes hold of his wife's hand, then All records five virtues of him. And if he hugs her, then t virtues are recorded for him. And if he kisses her, th twenty virtues are recorded for him. And if he dra close unto her, then this is better for him than the wh world and whatever is therein. Then, when he takes t purifications bath, then the sins of each part of his bo over which the water is made to flow, are forgiven, a his rank is being raised. In reward for this bath he g more than the whole world and whatever it contai and Allah takes pride in him in front of His angels. I says: Look at this servant of Mine who got up at night order to cleanse himself of defilement. He is fu convinced that I am his Lord. O angels, bear you witn that I have forgiven him.' *(Al Barakah, p 56(Abu Abdullah Muhammad bin Abdur Rahman))*

Rely on Allah under all circumstances

Imam Fakhruddin Razi wrote somewhere - most probably Surah Yusuf the following: Throughout my life I experienc that of one relies on any one else but Allah, then this cases hi difficulty and hardship. And if he relies on Allah alone, not at considering anyone else, then his task will certainly accomplished in the best of manners.

We been making this experience throughout my life right fro my childhood until now (when I am 57 years old), and t following fact has thoroughly penetrated my heart, that the on way to resolve one's difficulties is to hope for Allah's Kindne and not to rely on anyone else but Allah. *(Hayat –e- Fakhr, p 38)*

The proof for Bay'at

وعن عوف بن مالک الاشجعی رضی الله عنه قال: کنا عند النبی صلی الله علیه وسلم تسعة او ثمانیة، فقال الا تبایعون رسول الله صلی الله علیه وسلم فبسطنا ایدینا وقلنا علام نبایعک یا رسول الله قال علی ان تعبدوا الله تعالیٰ ولا تشرکوا به شیئاوتصلوا الصلوات الخمس وتسمعوا وتطیعوا واسر کلمة خفیفة وقال لا تسئلن الناس شیئا ولقد رایت بعض اولئک النفر یسقط سوط احدهم فلا یسئل احدا ینا وله ایاه. (اخرجه مسلم و ابو داؤد والنسائی)

Sayyidina Awf bin Malik Al Ashja' رضی الله عنه narrated: Once we were with the Prophet صلی الله علیه وسلم. We were maybe eight or nine in number. He said: 'Won't you swear allegiance to the Messenger of Allah صلی الله علیه وسلم?' We then stretched out our hands and said; 'On what shall we swear allegiance to you, O Messenger of Allah صلی الله علیه وسلم?' He said; 'That you worship none but Allah, and that you associate nothing with Him, and that you offer the five daily prayers and that you listen and obey, واسر کلمه خفیفة and that you shall not ask anything from the people.' I saw some people of this group, who, when the whip of one of them fell down, would not ask anyone to pick it up and give it to him.' *(Haqiqat -e Tasawwuf, Vol. 8)*

و عن عباده بن الصامت رضی الله عنه قال: قال رسول الله صلی الله علیه وسلم وحوله عصابة من اصحابه بایعونی علی ان لا تشرکوا بالله ولا تسرقوا. (متفق علیه)

On the authority of Sayyidina Ubadah bin Samit رضی الله عنه who said: the Messenger of Allah صلی الله علیه وسلم once said which he was surrounded by a group of his companions: 'Swear allegiance to me that you won't associate anything with Allah and that you won't steal.'

From this Hadith is learnt that - apart from Islam and Jihad - allegiance is also sworn as regards giving up acts of

disobedience, and to make obedience obligatory upon oneself. And this is what is known among the Sufis as Bay'at – e – Tariqat. Denying it is nothing but ignorance and lack of relevant knowledge. *(Haqiqat –e-Tasawwuf p 9)*

A child was brought back to life because of a prayer.

انس رضی الله عنه کنا فی الصفة عند رسول الله صلی الله
یه وسلم فاتته امراة مهاجرة و معها ابن لها قد بلغ فاضاف
راة الی النساء واضاف ابنها الینا فلم یلبث ان اصاب وباء
دینة فمرض ایاما ثم قبض فغمضه النبی صلی الله علیه وسلم
مره بجهازه فلما اردنا ان نغسله قال یا انس ائت امه فاعلمها
علمتها قال فجائت حتی جلست عند قدمیه فاخذت ابهاما ثم
ت: اللهم انی اسلمت لک طوعا وخالفت الاوثان زهدا
اجرت لک رغبة فوالله ما نقضی کلامها حتی حرک قدمیه
لقی الثوب عن وجهه وعاش حتی قبض رسول الله وحتی
کت امه۔ *(Al Bidayah wan Nihayah 2/154)*

Sayyidina Anas رضی الله عنه narrated, 'We were with tl Messenger of Allah صلی الله علیه وسلم in the Suffah, when woman from the Muhajirin came to him. Her son who had con of age too, was with her. The woman then went to the oth women, while her son came to us: Shortly afterwards Madina was taken by an epidemic. One day the boy fell ill and died. Tl Prophet صلی الله علیه وسلم closed the boys eyes and ordered th arrangements for his burial be made. When we intended to batl him, the Prophet صلی الله علیه وسلم said: 'O Anas, go to his moth and inform her.' So I informed her. She came and sat down ne he son's feet. She took hold of his big toe and said, 'O Allah, submitted myself to you willingly; and I kept away from fal gods, and I migrated, longing for you!' (Sayyidina Anas ضی الله عنه said) By Allah! She had not finished her speech yet when tl boys feet began to move. He took the cloth off his face and l lived until his Messengers صلی الله علیه وسلم soul was seized, an until his mother died.

The Mahr of the wide -eyed virgins of paradise

Giving up worldliness becomes Mahr for the Hereafter.

رفعه الثعلبی من حدیث انس رضی الله تعالی عنه ان النبی صلی الله علیه وسلم قال: لانس المساجد مهور الحور العین اخراج القمامة من المسجد مهور الحور العین

وعن ابی هریرة رضی الله تعالی عنه ان رسول الله صلی الله علیه وسلم قال مهور الحورالعین قبضات التمر وفلق الخبز ذکره الثعلبی ایضاً

وقال ابو هریرة رضی الله عنه یتزوج احدکم فلانة بنت فلان بالمال الکثیر ویدع الحور العین باللقمة والتمر والکسرة

یروی عن ثابت انه قال ابی من القوامین لله فی سوادالليل قال رایت ذات ليلة فی منامی امراةً لا تشبه النسآء فقلت لها من انت؟ فقالت حورآء امةالله فقلت لها زوجنی نفسک فقالت اخطبنی من عند ربی وامهرنی فقلت وما مهرک؟ فقالت طول التهجد وانشدت — واحد من تلک الاشعار

وقم اذا الليل بدا وجهه

وصم نهارًا فهو من مهرها

﴿التذکرة للقرطبی جلد ۲ صفحه ۴۷۸﴾

.... Ath- Tha'labi traced this Hadith from Sayyidina Anas رضی الله عنه back to the Noble Prophet صلی الله علیه وسلم, namely that the Noble Prophet صلی الله علیه وسلم said to Sayyidina Anas رضی الله عنه: 'The mosques are the Mahr of the wide-eyed virgins of Paradise ...... on the Day

And on the authority of Sayyidina Abu Hurairah رضی الله عنه: The Messenger of Allah صلی الله علیه وسلم said: the Mahr of the wide-eyed virgins of Paradise consists of pieces of dates and breadcrumbs.' This too, was mentioned by Tha'labi. Sayyidina Abu Hurairah رضی الله عنه said: One of you marries such-and -such

woman in exchange for much wealth, but he leaves behind the wide-eyed virgins of Paradise which he could get in exchange for a morsel, a date, or some or crumbs.

It has been related from Thabit that he said: My father was from among those who stood (in worship) before Allah in th darkness, of the night He said: one night I saw in my dream woman (so beautiful that) no other woman resembled her. asked her: 'Who are you' she said: 'I am a Hawra, one of Allah' bondmaids.' I said to her: 'Will you marry me?' she said: 'As my Lord for my hand in marriage and pay my Mahr. 'askec 'What is your Mahr?' she said: 'offering long voluntary prayer at night.' Then someone recited one of these verses:

قم اذا الليل بدا وجهه

صم نهارا فهومن مهرها

(Jazkirah lil Qurtubi 2/47

The left-overs of a believer contain a cure

ال النجم ليس بحديث، نعم رواه الدارقطنى فى الافراد عن
بن عباس بلفظ من التواضع ان يشرب الرجل من سور اخيه
. . . . . . انه حديث كذب على رسول الله صلى الله عليه
سلم وهكذا ريق المومن شفاء *(Kashful Khafaa 1/458)*

يق المومن شفاء ليس بحديث ولكن معناه صحيح ففى
لصحيحين: كان النبى صلى الله عليه وسلم. اذا اشتكى
لانسان الشيئ اليه اوكانت به قرحة اوجرح قال باصبعه يعنى
سبابة بالارض ثم رفعها لهم وقال بسم الله تربة ارضنا بريقة
عضنا يشفى سقيمنا باذن ربنا *(Kashful Khafa 1/436)*

How to cut one's nails

روی انه صلی الله علیه وسلم بدء بمسطة الیمنی الی الخنصر ثم بخنصر الیسریٰ الابهام وختم با بهام الیمنیٰ، وفی الرجل بخنصر الیمنی ویختم بخنصر السریٰ *(Shami p 287)*

روایت: من قلم اظافیره یوم الجمعة اعاذه الله من البلایا الیٰ الجمعة الا خریٰ *(Shami p 287)*

Hafiz Ibn Hajr Asqalani And Ibn Daqiqul Abd both stated that one cannot say with certainty that the Noble Prophet صلی الله علیه وسلم prescribed any particular method or time of cutting one's nails. Hence it is not permissible to consider the method described above as mustahabb. *(Bazal -ul- Majhud 1/33)*

Some animals will go to Paradise

Allamah Sayed Ahmad Hamani رحمة الله علیه quoted in Sharh -al - Isbah wan - nazair p 395, with reference to Sharh Shar'atul Islam, Muqatil رحمة الله علیه as follows: Ten animals shall go to Paradise:

1 - Sayyidina Muhammad's صلی الله علیه وسلم she - Camel
2 - Sayyidina Salih's علیه السلام she -Camel
3 - Sayyidina Ibrahim's علیه السلام Calf
4 - Sayyidina Ismail's علیه السلام ram
5 - Sayyidina Musa's علیه السلام cow
6 - The fish which swallowed Sayyidina Yunus علیه السلام
7 - Sayyidina Uzair's علیه السلام donkey
8 - Sayyidina Sulaiman's علیه السلام ant
9 - The hoopoe which visited Bilquis
10 - The dog of the people of came

In Anwar-al -Mishkat has been mentioned that these animals shall be resurrected also. *(Fatawa Mahmudiyah 5/372)*

The conditions for a vow to become binding

A vow to make arrangements for reciting the Holy Qur'an from beginning to end (Qur'an khwani) is not binding. Making a vow is permissible from the shara'i point of view, but there are certain condition to be fulfilled:

1 - The vow must be for Allah. It is not permissible to make a vow in the name of anyone else but Allah, rather doing so is sinful.

2 - A vow must consist of an act of worship. If it does not, then the vow is not in order.

3 - The worship must be such which is Fardh or Wajib times, uch as prayers fast, hajj, sacrifice etc. A vo consisting of any act of worship which does not fall in this category is not proper. Hence an oath to arrange t recital of the Holy Qur'an is not binding. *(Aap ke masail/ a in ka hal, 3/419)*

The virtue of washing hands before eating

سلمان قال: قرأت فی التوراة: ان برکة الطعامه الوضوء بعده، فذکرت
ک للنبی صلی الله علیه وسلم فقال رسول صلی الله علیه وسلم: برکة
لعامه الوضو قبله والوضوء بعده۔

(رواه الترمدی و ابو داؤد، مشکوة شریف صفحه ۳۶۶)

Salman reported: I read in the Torah that the blessing food is in wash after it. When I mentioned it to tl Prophet, he said: The blessing of food is in wash before and wash after it. *(Tirmizi, Abu Daud)*

It is a Sunnah to wash one's hands up to the elbows

ط غسل الید الواحده والاصابع غیرکاف للقیام بالسنة کما
مصرح فی العوارق *(Zain - ul- Hilm, 79)*

وغسل یدیه للطعام اوعنه یصیرالماء مستعملا لاقامة السنة
تلاق مالو قصد غسله ما من الوسخ کمافی الجامع۔

(Zain - ul - Hilm, p 79)

How many authentic traditions are there?

Imam Abu Ja'far bin Al Husain Al Baghdadi recorded in h book 'At-Tamiz' that Imam Sufyan Thawri. Imam Sha'ba

Imam Yahya, Imam Abdur -Rahman bin Mahdi, and Imam Ahmad bin Hanbal رحمهم الله تعالى are agreed on the following:

ان جملة الاحاديث المسنة عن النبى صلى الله عليه وسلم يعنى الصميمة بلا تكرار اربعة الاق واربع مائة۔ (توضيح الافكار 63)

Hence the compilers of the Sihah have included approximately that many Ahadith in their collections.

(Risala Darul Uloom, Oct 1986, p 10)

Seeing the Noble Prophet صلى الله عليه وسلم while awake

In Faidhul Bari is mentioned that Allamah Jalaludain Suyuts رحمة الله عليه saw the Noble Prophet صلى الله عليه وسلم eight times in the state of wakefulness. Here however needs to be remarked that one does not become a 'Sahabi' on account of such a vision.

Once Maulana Syed Husain Ahmad Madani رحمة الله عليه delivered a lecture in Masjied-e-Nabwi, near Bab -e- Rahmat. During this lecture the issue of 'Hayatun-Nabi' was mentioned. Some students raised objections to which he replied. Then again there were objections, and again he replied. Then out of a sudden when he looked in the direction of the sacred tomb, there was no building, no structure. The place was clean and empty, and Noble Prophet صلى الله عليه وسلم himself stood there. All those who were present could see him. The respected Maulana said: 'So you people were raising objections. Now do you still have any objections?' Then he again diverted his attention toward his book, as did his students. Then, when the students again looked in the direction of the sacred tomb, its building was in its place, as it was before. *(Mawaaiz Faqihul Ummat p 49, part one)*

Offering the Zuhr -Prayer on Friday in congregation

If one happens to be on a journey, the one can offer on Friday the Zuhr -prayer in congregation; I (and if one was not able to offer the Friday -prayer), then one should definitely offer the Zuhr prayer in congregation. *(Fatawa Durul uloom 1/58)*

Using a steel -band for a wrist -watch

If one can choose between a leathern and a steel band, then using a leathern band is closer to precaution.

(Fatawa Rahimiya 6/279)

Birds cannot fly higher than twelve miles

Baghawi recorded from Kaab Ahbar that birds cannot fly hig than twelve miles. *(Tafsir – e – Mazhari 6/419)*

The use of Alcohol

Question: In western countries most medicines contain 1% 25% Alcohol. These medicine are usually used for the treatm of colds, cough, and throat infections, or similar ailments. Nir percent of such medicine contains alcohol, and nowadays i difficult rather impossible to find medicines which do contain alcohol. Under the given circumstances, is it permiss to use such medicine?

Answer: The problem of medicines containing alcohol is longer limited to western countries only, the whole wo including Islamic countries, faces this problem.

According to Imam Abu Hanifa رحمۃ اللہ علیہ the solution to problem is easy. The reason for this is that according to him Imam Abu Yusuf رحمۃ اللہ علیہ it is permissible to use liquo provided it has not been derived from grapes or dates - quantities too small to cause inebriation, as an invigorant. *(Fa Qadir 8/16)*

On the other hand most of the medicines which contain alco contain alcohol which has been derived form چیڑ، گندھک hon sugar, grains, etc, rather than from grapes and dates.

Hence, according to Imam Abu Hanifa and Imam Abu Yusuf اللہ علیہ, it is permissible to use medicines containing alcohol m from any thing else than grapes and dates, provided th medicines do not cause inebriation As far as medical treatmen concerned, one can hence adopt the stance of the two Imams however the medicine contains alcohol derived from grapes

dates, then the use there of is not permissible. If however an expert physician has explicitly stated that there is no other way to treat this ailment, then, under such circumstances, it is permissible to use such medicines, as according to the Hanafi scholars deem medical treatment through prohibited items to be permissible. *(Fiqhi Maqalaat, Maulana Taqi Usmani)*

An admonitory incident concerning Miswak

Allamah Ibn Kathir رحمة الله عليه mentioned with reference to Ibn Khalkan the following incident in his celebrated work 'Al Bidaya Wan-Nihayah' *(Vol. 13/207)*: In Basra there lived a person Abu Salamah who was well known for his boldness an shamelessness. Once when the many virtues of Miswaak were mentioned in front of him, he flew into a rage and swore that he shall use Miswaak in his anus, and he indeed fulfilled his oath. This outrageous act did not go unrequited. Nine months after this incident he developed a bad stomach ache, after which an (extremely ugly) animal issued forth from his stomach. It had the body of a wild rat, a tail which was about one span and four fingers in length, four feet, and it had a head like that of a fish. Four teeth stuck out of his mouth. Right after this creature came out from his body it shrieked three times, upon which a child killed it by crushing its head. Three days afterwards this person, too, died. He said that this animal had perforated his intestines. This happened in the year 660 A.H. Many people, including preachers, were witness to this incident.

(Maulana Athar Husain, Fadhail- e- Miswak, p 50)

A prescription to have handsome offspring

If a woman frequently eats musk melon during her pregnancy, then she shall give birth to healthy, handsome offspring. *(Tibb - e-Nabwi, p 86)*

The proof that it is proper to give a lecture while sitting on a chair

قال حدثنا شيبان بن فروخ- قال ابو رفاعة انتهيت الى النبي صلى الله عليه وسلم وهو يخطب قال فقلت يا رسول الله!

رجل غريب جآء يسئل عن دينه لا يدرى ما دينه؟ قال فاقبل
على رسول الله صلى الله عليه وسلم وترک خطبة حتى انتهى
الى فاتى بكرسى حسبت قوائمه حديدا، قال فقعد عليه رسول
ه صلى الله عليه وسلم وجعل يعلمنى مما علمه الله ثم اتى
طبته فاتم آخرها۔ (خرجه مسلم فى صحيحه فى كتاب الجمعة صفحه
(۲۸

The tradition mentioning the reward of 49 crores

) من غزا بنفسه فى سبيل الله فله بكل درهم سبعمائة الف
رهم ثم تلا هذه الاية: والله يضعف لمن يشاء (ابن ماجه)

'Whoever goes himself forth in Allah's way, shall receiv
(a reward of) seven hundred thousand Dirham in turn
each Dirham (he spent). Then he recited the Ayat: 'An
Allah increases manifold for whomever He wills
(Hayatus – Sahabah 1/561)

) واخرج ابوداود من حديث سهل بن معاذ عن ابيه عن
نبى صلى الله عليه وسلم قال: ان الصلاة والصيام والذكر
ضعف على الفقة فى سبيل الله سبعمائة ضعف۔

The Noble Prophet صلى الله عليه وسلم said: Indeed the praye
the fast and Divine Remembrance are rewarded seve
hundred times more than spending in Allah's way.

Seven lac multiplied by seven hundred makes forty mine crore.

Someone who dies with his ablution intact is a martyr

) من بات على الو ضوء مات شهيدا ! (رواه مسلم)

) من بات طاهرا! بات معه فى شعاره ملک يستغفرله يقول: اللهم اغفرعبدک
ن فانه مات طاهرا! (رواه مسلم)

A highly effective 'Aml'

Below is give
Ilahi Bakhsh,
Dehlawi عليه
Maulana Mu
performs it
acquaintance,
good deeds a
for performin
abundance. T
disasters and
Haaj Mufti Ift
Khalifa of Ma

What to do: T
starting from
it any time du
place which s
change the tin

Note: if one is
can recite the
not remain de

1 – Friday –
2 – Saturday
3 – Sunday
4 – Monday
5 – Tuesday
6 – Wednesda
7 – Thursday

Then on Frida
following dua

'O Allah, I beg
blessed names
صلى الله عليه وسلم
include me ar
Your proximit

Below is given 'aml' which has been tested many times by Mufti Ilahi Bakhsh, who was one of Shah Abdul Aziz Muhaddith Dehlawi رحمة الله عليه eminent disciples, as well as ancestor of Maulana Muhammad Ilyas Kandhalwi رحمة الله عليه. One who performs it shall be blessed with love for Allah and His acquaintance, as a result of which it becomes easy to perform good deeds and to keep away from sins. Love for Allah is vital for performing acts of obedience, worship and good deeds in abundance. This Aml is also highly effective in warding off disasters and attaining one's objectives, as has been stated by Al Haaj Mufti Iftekhar-ul -Hasan Kandhalavi مد ظله العالی who is the Khalifa of Maulana Shah Abdul Qadir Raipuri.

What to do: This Aml is to be done for seven consecutive days, starting from the first Friday of any lunar month. One can recite it any time during day or the night, specifying any such time and place which suits one's convenience. If however one needs to change the time or the place, then there is no harm in it.

Note: if one is really not able to recite the Arabic words then one can recite the equivalent there in any other language. One shall not remain deprived, Insha Allah.

1 - Friday – يا الله يا هو x 1000:
2 - Saturday يا رحمٰن يا رحيم x 1000 :
3 - Sunday يا واحد يا احد x 1000 :
4 - Monday يا صمد يا وتر x 1000 :
5 - Tuesday يا حی يا قيوم x 1000 :
6 - Wednesday ياحنان يا منان x 1000 :
7 - Thursday يا ذا الجلال والاكرام x 1000 :

Then on Friday, after the Friday-prayer one should recite the following dua at least three times:

'O Allah, I beg you - through the intermediary of these great and blessed names - to shower blessings on Sayyidina Muhammad صلى الله عليه وسلم and on the people of his house, and I ask you to include me among your virtuous servants who have attained Your proximity.

Bless me with absolute conviction, and protect me against all kinds of diseases and misfortune in this world, and protect me from punishment in the Hereafter. Protect me against enemies and oppressors, turn their hearts and avert their evil and grant them the strength to do good. Doing so is up to you alone O Allah, accept this humble request of mine I made an atten fully relying on you and putting my trust in you,' *(Mau Iftekhar - ul- Hasan Kandhalwi)*

A recital which is better than seven thousand Tasbih

Sayyidina Muadh رضی الله عنه narrated that after the Fajr - Pra the people gathered around Allah's Messenger صلی الله علیه وسلم discuss various religious matters. Sayyidina Muadh howe used to go back home right after the prayer was concluded. O the Noble Prophet صلی الله علیه وسلم said: Muadh. Why are you attending our gatherings in the morning? Sayyidina Muadh رضی الله عنه said Please excuse me, I am in the habit of reciting se thousand Tasbih every morning. If I sit somewhere, then I not able to complete my recital, To this the Noble Prophet صلی الله علیه وسلم replied: 'Should I not tell you about some words which you recite them once only; are better than seven thousa Tasbih?' Sayyidina Muadh رضی الله عنه said: 'for sure!' He said, S

لا اله الا الله عدد رضاه　　لا اله الا الله زنة عرشه

لا اله الا الله عدد خلقه　　لا اله الا الله ملاء سمٰوته

لا اله الا الله ملاء ارضه　　لا اله الا الله ملاء مابينهما

لا اله الا الله مثل ذالک معه　　و الله اكبر مثل ذالک معه

والحمد لله مثل ذالک معه

Reciting these words once in like seven thousand Tasbih. Haz Shaikh نور الله مرقده had his daughters memorise these wor Once I asked him: 'What is this?' he said: 'Wait, I'll take y upstairs to my library.' Then (in the library) he picked up Kan Ummal and said: 'Open page no. such -and -such.' *(Kan Ummal 1/942)*

One sentence uttered in pride turned a handsome youth into an ugly dwarf.

Nawfil bin Mahiq related: in the mosque of Najrah I saw a tall, heavy built young man, intoxicated with the height of his youth. His body was well -proportioned, he had a fair complexion and his features were extraordinarily handsome. I kept looking at him, amazed by so much beauty. He said; 'What are you looking at? I replied: 'I am beholding your beauty in utter amazement.' He said: 'Well, even Allah is amazed.' Nawfil further said that he had hardly uttered these words when he began to shrink. His face lost its glow radiance and handsomeness. He kept shrinking until he was about one span in size A close relative of his then picked him up, put him in his sleeve and carried him away. *(Tafsir Ibn Kathir 4/123)*

Once upon a time grains of wheat were as big as date-stones

In the Musnad of Imam Ahmad رحمة الله عليه is mentioned that during Ziyad's days a bag was found which contained grains of wheat as big as large date stone. It also contained a piece of paper which read: 'This sprout forth during a time in which justice and equity were prevalent. *(Tafsir Ibn Kathir 4/176)*

A sinner stands in need of three things:

1- Allah's forgiveness so that he will be saved from punishment.
2 - Concealment so that he will be saved from disgrace.
3 - Protection so that he will not commit that sin again.

The shar'i injunctions regarding teeth made from gold

In Mumbai there used to live a dentist who was considered a true expert of this field. He also used to be a true well wisher and friend of this humble servant. As far as my limited knowledge is concerned, Allah had bestowed upon him religious mindedness and godconsciousness. Once when I went to Mumbai, he mentioned that there are some patients who require gold -teeth, as no other material suits them. He wanted

to know whether it is proper from the shar'i point of view to give them gold-teeth.

I told him that under such circumstances there is nothing wrong with providing a patient with gold teeth. After days later I received a letter in which he mentioned that a quite religic person came to him for treatment; and when he was advised get himself gold teeth, he said that a Maulvi told him that it not permissible for men to use gold teeth. The said dent requested me to investigate the matter and to let him kn whether or not it is permissible for men to use gold-teeth, a that he'd avoid this kind of treatment in case it is r permissible, and in case of its being permissible, to elucidate t matter in such a matter that he himself contended and that t Maulvi who declared it to be impermissible might reconsider l statement.

(It seemed appropriate to get the reply which has given to t honorable doctor, published in Furqan.)

باسمه سبحانه و تعالى

Respected friend *Assalamu Alaikum wa Rahmatullah wa Barkatah*

I received the letter you send on 14th April. I complied w your request to probe into the matter. After consulting vario books, I came to the following conclusion, that the use of gol teeth is legally permissible, provided that and expert dent considers it to be necessary: This is proved, from the Hadith Sayyidina Ibn Asad رضی اللہ عنہ which has been recorded by Ima Tirmidhi, Imam Abu Dawud and Imam Nasai رحمۃ اللہ علیہم, an which has also been cited by the compilers of Mishka Masabih, with relevant references. According to this Hadi Sayyidina Arfajah bin Asad's رضی اللہ عنہ nose was cut off durin battle. He got himself an artificial nose made of silver. Afte few days however, it developed a bad smell. The Messenger Allah صلی اللہ علیہ وسلم then ordered him to get an artificial nc made of gold.

In the tradition by Imam Tirmidhi, the following words form t concluding statement.

فامرنى رسول الله صلى الله عليه وسلم ان اتخذ انفا من ذهب

"The Messenger of Allah صلى الله عليه وسلم ordered me to get another nose made from gold."

From this Hadith is learnt that when the silvern nose failed to serve its purpose as it developed a bad smell, the Messenger of Allah صلى الله عليه وسلم directed his comp...nion to get him... a nose made of gold. From this the regulation concerning teeth becomes clear, as well. Imam Tirmidhi رحمة الله عليه and Imam Abu Dawud رحمة الله عليه, both considered the use of gold -teeth as permissible, on basis of the above Hadith. Imam Tirmidhi named one chapter of his collection .باب ما جاء فى شدالاسنان بالذهب. And Imam Abu Dawud named one chapter: باب ما جاء فى ربط اسنان بالذهب: In Badhal Majhud Sharh Abi Dawud the following has been written below the above Hadith.

وكذا حكم الاسنان فانه يثبت هذا الحكم فيها بالمقايسة سواء ربطها بخيط الذهب او صنعها بالذهب

'And the same applies as far as teeth are concerned, namely that the use of gold is permissible. This regulation has been derived through analogy from the above Hadith. Further it does not matter whether one ties ones teeth with (wires made of) gold or whether one gets oneself teeth made of gold. Both are permissible.

And Nisbur Raya (a commentary of the (Hidaya) have been quoted several Ahadith regarding this issue. According to one Hadith which has been mentioned is Muajjam Awasa Tabarani, Sayyidina Amr bin Al Aas رضى الله عنه front teeth had become loose. The Messenger of Allah صلى الله عليه وسلم then ordered him to tie them with gold:

فامره النبى صلى الله عليه وسلم ان يشدها بذهب

There is an even more explicit Hadith which Imam Zayala cited with reference to Ibn Qani's Muajjamus -Sahaba, namely that the son of Abdullah bin Ubayy bin Salool Sayyidina Abdullah رضى الله عنه narrated: 'My front teeth broke during the battle of

uhud. The Messenger of Allah صلی الله علیه وسلم then ordered him to get him self teeth of gold.

فامره النبی صلی الله علیه وسلم ان اتخذثنية من ذهب

And in the Musnad of Imam Ahmad رحمة الله علیه has be mentioned that Sayyidina Uthman رضی الله عنه got his teeth cover with gold. Tabarani mentioned that Sayyidina Anas ی الله عنه teeth were fastened with gold wires. *(Nisbur Rayah 9/237)*

Keeping in view the above traditions it is established beyo any doubt that the use of golden teeth is permissible in case necessity. Yes, if there exists no genuine medical need for su treatment, and one merely intends to show off one's affluen then their use is not permissible.

The gentleman who declared their use to be impermissible, mu have had most probably 'Hidaya' and other books of Han Fiqh in mind, where it is stated that although Imam Muhamm رحمة الله علیه permitted the use of gold teeth Imam Abu Hanifa الله علیه was not in favour of declaring it to be permissible. The auth of Hidaya stated that the honourable Imam رضی الله عنها stated tl this view is based on the assumption that there exists no need using gold on teeth, and that silver and other materials serve t purpose. *(Hidaya 3/388)*

From this can be understood that if an expert dentist is fu convinced that there is need to use gold, and that silver a other materials will not serve the purpose, then, according to t principles laid down by the Imam, such treatment is permissil - Besides that the above - cited Ahadith and other repo demand that verdicts are given in accordance with Ima Muhammad's رحمة الله علیه statement. والله اعلم

(Al Furqan, Rabiul Awwal 13

A 'Mudahin'[1] shall not be counted among people eligil to give testimony

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[1] A person who is lax in matters of religion.

Sayyidina Umar رضی الله عنه ones said to the people: 'What is wrong with you? You see that a person goes around! causing injury to another's honour and repute, and yet you neither stop him nor do you mind what he does!' The people said; 'We fear his vicious tongue, lest he assaults our honour and repute in case we speak out.' Sayyidina Umar Faruq رضی الله عنه replied: 'If that is the case, then you are not eligible to bear testimony.' Ibn Athir, while quoting this tradition explained its meaning as follows, that on the Day of Judgement such Mudahins will not give testimony regarding the followers of the former Prophets علیهم السلام. *(Maariful Qur'an 8/312)*

Those who call others unto Allah need to avoid six vices beginning with the Arabic letter 'ghayn'. It is expected that Allah will grant success.

1 – Avoid غلو (i.e. exceeding the proper limits)

'Exceed not in your religion.' لاتغلوا فی دینکم

2 – Avoid غل (rancour) لا تجعل فی قلوبنا غلا للذین آمنوا

'Place not in our hearts any rancour toward those who believe.'

3 – Avoid غرور (pride)

'Turn not your cheek in scorn.' لاتصعر خدک للناس

4 – Avoid غفلت (obliviousness)

'Be not among the oblivious.' لا تکن من الغافلین

5 – Avoid غیبت (backbiting)

(Backbiting is worse than adultery) الغیبة اشد من الزنا

6 – Avoid غصه (anger) ولو کنت فظاً غلیظ القلب - - - -

'for if you were stern and fierce of heart . . . . .

Once one reaches forty years of age, one should get into the habit of reciting the following Dua.

رب اوزعنی ان اشکر نعمتک التی انعمت علی و علی والدی
وان اعمل صالحاً ترضٰه واصلح لی فی ذریتی انی تبت الیک
وانی من المسلمین۔

'My Lord! Arouse me that I may give thanks for the favour where with You have blessed me and my parents, and that I may do right acceptable unto you. And be gracious unto me in the matter of my offspring. Lo! I have turned unto You repentant, and Lo! I am of those who surrender.' *(Surah Ahqaaf, Ayat 15) (Ma'ari Qur'an 7/806)*

The excellence of the companions

1 - Sayyidina Abu Bakr Siddiq رضی الله عنه shall be called from the eight gates of Paradise.

2 - The angels recited: يايتها النفس المطمئنة - الخ when Sayyidina Al Bakr Siddiq رضی الله عنه passed way. *(Ma'ariful Qur'an, 8)*

3 - Allah Most High conveyed His Salam to him (Hadith)

4 - Sayyidina Abu Bakr Siddiq رضی الله عنه is the only companic whose parents and children became all Muslims.

According to Ruh-ul-Ma'ani this is peculiar to Sayyidina Ab Bakr رضی الله عنه only. *(Ma'ariful Qur'an, commentary of* اورعنی ان اشکر نعمتک التی انعمت علی الخ)

The injunction concerning abortion after the fourt month

Burying children alive or killing them is a major sin and gre wrong. Aborting a child in the fourth month of pregnancy, to is covered by this regulation, as in the fourth month the child given what is known as 'Ruh' (i.e. Soul, spirit), and one begins t consider it as living human being. Similarly, if a person hits pregnant woman on her belly, as a result of which she abort then, according to the consensus of the Ummah, the one who h her must give a slave or the price thereof as blood wit. And if th child which issued from her body was alive and died thereafte then he will have to pay the full blood-wit.

Aborting a fetus before the fourth month is not lawful, eithe there be extremely compelling circumstances, but an abortio unless before the fourth month is not as great a crime as a

abortion after the fourth month, as in that case it is not definite killing of a human being.*(Mazhari)(Ma'ariful Qur'an 8/683)*

Regulations concerning birth-control through tablets and other medicines

Adopting any method which prevents conception has become known as birth-control for (or family planning) throughout the world. There are hundreds of such methods. The Messenger of Allah صلى الله عليه وسلم referred to this as 'wad Khufi', namely secretly burying children alive.

(As has been related by Muslim, on the authority of Khadamah bint Wahb)

And according to some traditions the Messenger of Allah صلى الله عليه وسلم kept silent regarding 'Azl' (i.e any such method which prevents the semen from reaching the womb), or that he did not prohibit it. This however is peculiar to occasions of need, as it is a non-permanent form of birth-control. *(Mazhari)*

Some methods of birth-control what are in vogue nowadays prevent a couple from having children for good. Adopting such methods is not permissible under any circumstances. Verily Allah knows best. *(Ma'ariful Qu'an 8/683)*

A prophetic prescription to treat ailments of the heart

Sayyidina Saad bin Abi Waqqas رضى الله عنه narrated: I fell ill and the Messenger of Allah صلى الله عليه وسلم came to visit me. He kept his hand between my shoulders, and I felt the coolness of his hand spread all over my chest. He said: he suffered a heart-attack. Take him to Harith bin Kildah who works as a physician in Thaqif. He should pound seven Ajwah-dates along with their stones and administer them to him.

This Hadith is of great significance as for as the benefits of dates are concerned. This was the first time in the history of medicine that heart attack was diagnosed.

An effective method of treating ailments of the heart.

One should keep one's hand on the heart, recite *'Subhanallah. Wa bihamdihi,* 111 times and blow one's breath over one's chest. One will feel better, Inshallah. This method has been tried many times with success.

The ups and downs the Messenger of Allah ی الله علیه وسلم experienced during his mission of calling others ur Allah

- At a time he attained proximity of two bows' length.
- And at times he was made to suffer Abu Jahl's assault
- At times he was given the honorary appellation Shahid and Bashir.
- And at times he was referred to as poet, madman a magician.
- At times he was addressed: لو لاک لما خلقت الا فلاک (Was it not for you, I had never created the worlds)
- And at times it was said to him: ولو شئنا لبعثنا فی کل قریة نذیرا We wanted We had sent a Warner unto each township)
- At times the keys to all treasures were kept at t doorstep of his dwelling.
- And at times he had to go to the door of Abu Shahmah the Jew, for a handful of barley. *(Maktubat -e- Sadi, p. 534,*

Six advices given by Sayyidina Umar رضی الله عنه

1 - Excessive laughing reduces a person's awe.

2 - If some one jokes too much, then people treat him ligh and consider him of little worth.

3 - Too much talking leads to many lapses.

4 - Many lapses cause one's sense of shame and modesty decrease.

5 - A decease of shame and modesty leads to a decrease abstinence and sobriety.

6 - A decrease of abstinence and sobriety causes one's heart die. *(Hayatus – Sahabah 3/562)*

Protection against thieves and satanic influences

Someone who recites twenty –one times 'Bismillah' before going to bed shall be protected against thieves, satanic influences and sudden death.

Over powering an oppressor

If someone recites fifty times 'Bismillah' in front of an oppressor then Allah shall cause him to be triumphant. *(With reference to Khazanah -e- A'maal, p 87)*

Indigence and affluence

Indigence results from seven things:

1 – Offering prayers in a haste.

2 – Urinating while standing.

3 – Taking ablution in the same place where one has urinated.

4 – Drinking water while standing

5 – Putting out the lantern with one's mouth.

6 – Biting nails.

7 – Wiping one's face with the sleeves or hem of one's dress.

Affluence results from seven things:

1 – Reciting the Holy Qur'an

2 – Offering Prayers five times a day

3 – Being grateful to Allah

4 – Helping the poor and needy

5 – Asking forgiveness for one's sins

6 – Treating one's parents and other relatives well.

7 – Reciting Surah Yasin in the morning and Surah Waqiah in the evening. *(Tamir –e- Hajat, p 23 – 25-09-2000)*

Improving one's mind and memory

If one recites بسم الله الرحمٰن الرحيم 786 times and blows it over some water and then drinks this water when the sun rises, then this shall sharpen one's mind and improve one's memory.

Memorizing the Holy Qur'an

Write Surah Inshirah (with saffron or some non-toxic ink) and then dissolve it in water. Consuming such water shall help one memorize the Holy Qur'an and to acquire (religious) knowledge.

For a strong memory

If someone has got a weak memory, then he should write th following Ayat on some pieces of bread, and eat that bread.

On Saturday he should write: تعلی اللہ الملک الحق

On Sunday he should write: ب زدنی علماً

On Monday he should write: سنقرئک فلا تنسی

On Tuesday he should write: نه یعلم الجهر و ما یخفی

On Wednesday he should write: لا تحرک به لسانک لتعجل به

On Thursday he should write: ن علینا جمعه و قرآنه

On Friday he should write: اذا قرانه فاتبع قرانه

(This should be done in the morning, with one's ablution intac Inshallah one's memory will improve.) *(Falah-e-Darain, wi reference to Khazanah -e-A'maal, p 17)*

Peculiarities of Surah Duha (For getting a job)

Many Amils have stated that Surah Duha has got peculi effects. The letter 'Kaaf' appears nine times in this Sura Someone who is desirous of getting employed should rema seated in the place where he had offered his Fajr prayers. Th he should recited Surah Duha as follows: When ever he com across the letter. 'Kaaf' he should recite nine times 'Ya Karin This he should do for nine days. If his objectives has not be obtained, then he should recited this Amal eighteen times. A in case his objective has still not been obtained, he should rec it twenty seven times, saying twenty -seven time 'Ya Kari whenever he comes across the letter 'kaaf'. Inshallah he shall g a job. *(Sharai Ilaj) (With reference to Khazanah –e-A'maal, p II)*

An incident concerning Imam Malik رحمة الله عليه

Some envious people had badly beaten up Imam Malik رحمة الله عليه, and the Khalifah intended to punish those rascals. Imam Malik رحمة الله عليه mounted his ride and announced in the city that he had forgiven them, and that no one has got the right to punish them.

An incident concerning Imam Ahmad bin Hambal رحمة الله عليه

Imam Ahmad bin Hambal رحمة الله عليه was whipped by the Khalifah, but Imam Ahmad رحمة الله عليه forgave him. When the people asked him for the reason, he said: What benefit do I get if one of the Noble Prophet's صلى الله عليه وسلم followers is being punished on Day of Judgement because of me?

An incident concerning Ibrahim bin Adham رحمة الله عليه

Once a soldier had beaten Ibrahim bin Adham رحمة الله عليه with his shoes. Afterwards when he got to know that he is a high ranking saint, he asked for forgiveness. Ibrahim bin Adhan رحمة الله عليه said: 'I forgave the first strike before the second one. History is full of such incidents.

Praying while sick

If a patient recites the following Dua forty times then, if he dies, he shall be a martyr, and if he recovers all of his sins shall be forgiven :

لا اله الا انت سبحانک انی کنت من الظالمین

(Uswa -e-Rasul صلى الله عليه وسلم, p 578)

The testimony of a person who stays bare-headed

Islam upholds teachings of highest moral and ethical standing. If forbids all sorts of mean and vile behaviour and manners. Roaming around bare-headed in market-places and streets in contradiction to human dignity. This is why the honourable jurists رحمهم الله عليهم have stated that the testimony given by such a person shall not be accepted by the court. The custom of roaming around bareheaded has resulted from the Muslim's

attempt to copy western lifestyles and civilization. Otherwise, going about with an uncovered head is not thought well of in an Islamic society. *(Fatawa Rahimiya 3/224)(Aap ke masail 8/47)*

The blessings of prayer

Ata Arzaq was given two Dirhams by his wife to purchase so flour. While going to the market he met a slave who w bitterly. He asked him for the reason of his crying. The sla answered: 'My master gave me two Dirhams to purch groceries, but I lost the money now he will surely beat me.' Arzaq gave him his two Dirhams and engaged himself prayers until evening, hoping that he might get some thing in vain. In the evening he went to the shop of his friend who w a carpenter. His friend told him, "Take along this sack of cut-o you can use it to kindle fire in your stove. I have nothing else give you.' He took the sack and went to his home. There threw the sack inside and went to the mosque. He offe prayers and then kept sitting for very long time, hoping that family would go to sleep and not quarrel with him. When finally went home, he saw that the folk of his house-hold w busy baking bread. He asked them: 'From where did you flour?' they said: 'It is the same flour you brought in that sa You should always buy flour from where you bought it toda He said: 'I will do so, Insha Allah!' *(Rawdhur-Raiyahin, p 260)*

Cause and cure of Children's misbehaviour

Children's misbehaviour and disobedience usually results fr their parents sins. The parents should first of all refo themselves. Also recite there times Surah Fatiha, blow it o some water and make the child drink it. *(Aap ke Masail 7/208)*

The punishment for slander

In Zarqani (Sharh Muwatta Imam Malik) a very strange incid has been mentioned: In the outskirts of Madinah lived a wom One day she died, and another woman was giving her the l bath. When her hand touched the dead woman's thigh, she sa (to some women who were sitting nearby): 'Sisters! This wom

who died today had illicit relations with such -and -such person.' She had hardly finished her speech, when her hand stuck to the dead woman's thigh. No matter how much she pulled, she was not able to release her hand. Quite some time had passed that way. The woman's heirs said: 'Lady, hurry up with bathing our dead. Soon it will be evening, and we have to offer the funeral prayer and bury her as well,' the woman said: 'I am done with your dead, but she is not done with me.' Night came, but the woman's hand still stuck to the thigh of the dead woman. The matter complicated, so the dead woman's heirs decided to consult scholars on this matter. One scholar, on being told that a woman gave the last bath to another woman when suddenly her hand stuck to the dead woman's thigh, and that no one is able to release it, advised that the woman's hand be amputated. The heirs of the woman however did not want to disable her. So they went to another scholar, who advised them to cut the flesh of the dead woman. The heirs of the dead woman however said that they do no want to maltreat the corpse. Three days passed like that, and since it was hot the corpse began to stink. The news of this odd situation spread all over the outskirts of Madinah. The people thought that here there is no solution to their problem, so they decided to got to Madinah where Imam Malik رحمة الله عليه was acting as Qadi-ul-Qadah. They presented themselves to the honourable Imam and said: 'Sir! One woman has died, another woman was bathing her when suddenly her hand got stuck to the dead woman's thigh, and there is no way of releasing her hand. Three days have passed like that. What is your decree? Imam Malik رحمة الله عليه said: Take me there.' He then asked the woman from behind a screen: 'Lady, when your hand got stuck, were you saying any thing?' She said, 'yes I said only that much that the dead woman had illicit relations with such and such person,.' Imam Malik رحمة الله عليه asked her: "Lady, did you slander her or do you have four eye witnesses (to support your statement)," She said, 'No.' He asked. Did the woman admit her guilt before you?' She said: 'No.' He said: 'Then why did you slander her?' She said: 'She used to pass by his door, carrying a water -pot.' On hearing this the honourable Imam

went through the whole Qur'an. Then he said: 'In the Holy Qur'an comes:

> والذين يرمون المحصنات ثم لم يأتوا باربعة شهداء فاجلد
> وهم ثمانين جلدة
>
> "And those who accuse honourable women but bring not four witnesses, scourge them with eighty stripes.' *(Surah Nur, Ayat 9)*

He further said: 'You accused a dead woman, and you have no witness. I hence decree that you be scourged:' So they began to scourge her, stripe after stripe. After seventy stripes her hand still stuck to the dead woman's thigh, and also after seventy-five and even seventy -nine stripes. After the eightieth stripe however her hand was released. *(Mawt ki taiyari p52)*

Strengthening the ties of kinship

Our beloved Prophet Muhammad صلى الله عليه وسلم said:

1 - Strengthening the ties of kinship fosters love
2 - It increases one's wealth
3 - It increases one's life span
4 - It causes an expansion of provisions
5 - It prevents one from dying an evil death
6 - It averts all sorts of calamities and afflictions
7 - It reinvigorates a country regarding its population, and also otherwise
8 - It is a means of forgiveness of sins
9 - Good deeds are accepted on account thereof
10 - One becomes entitled to go to Paradise because of it
11 - Allah strengthens His relation with those who strengthen the ties of kinship
12 - Allah's mercy descends upon a nation where those who strengthen the ties of kinship dwell.

The Messenger of Allah صلى الله عليه وسلم further said: 'Learn about Your ancestors so that you many recognise your relatives and strengthen your relation with them, He further said:

'Strengthening the ties of kinship increases mutual love, wealth, and causes a delay in the time of one's deaths. *(Tirmidhi)*

A person who is desirous of ample provisions and a long life span ought to strengthen the ties of kinship with his relatives. *(Bukhari and Muslim)*

A person who desires a long life ample provisions and that he does not die an evil death, ought to fear Allah and treat his relatives well. *(Targhib wa Tarhib)*

Allah increases the life span of a person who is charitable and who strengthens the ties of kinship; He saves him from dying an evil death and keeps calamities and affliction away from him. *(Taraghib wa Tarhib)*

'Rahm' (i.e. the womb, kinship) is a branch of Divine mercy, Allah said: I shall strengthen my relation with those who strengthen your ties, and I shall sever relation with those who sever your ties. *(Bukhari)*

The Messenger of Allah صلى الله عليه وسلم further said, Allah's mercy does not descend upon a people among whom there is a person who severs relations with his relatives. *(Shub ul Iman, Baihaqi)*

There is no sin worse than rebellion and severing relations with one's relatives, as these sins call for immediate punishment in this world as well as in the hereafter. *(Tirmidhi and Abu Dawud)*

The Messenger of Allah صلى الله عليه وسلم said: 'A person who severs relation s with his relatives shall not enter Paradise.' *(Bukhari and Muslim)*

Our beloved prophet صلى الله عليه وسلم was going some where when a desert Arab came to him pulling his camel by its nose-string. He said, 'O Messenger of Allah صلى الله عليه وسلم, tell me something on account of which I shall get Paradise and redemption from Hell,' He صلى الله عليه وسلم said: 'Worship Allah alone, do not associate anything with him. Offer the prayer, pay the Zakah, and strengthen the ties of kinship.' After he left, the Messenger of Allah صلى الله عليه وسلم said, 'If he does what I told him then he shall get Paradise.' *(Bukhari and Muslim)*

The Messenger of Allah صلى الله عليه وسلم said: 'Allah causes a people to populate a country, He grants them wealth and never looks at them with enmity.' The companions رضى الله عنهم asked: 'O Messenger of Allah صلى الله عليه وسلم, how come Allah is so kind to this people?' He replied: 'People who strengthen the ties of kinship are treated that way. *(Targhib wa Tarhib)*

He صلى الله عليه وسلم also said : A soft-tempered person shall reap goodness of both worlds, and treating one's relatives w looking after one's neighbours and being kind to the people general causes a country to be fertile and well-populated. A people who do so shall have a longer life.' *(Targhib wa Tarhib)*

A person once said: 'O Messenger of Allah صلى الله عليه وسلم, I ha committed a major sin. How could my repentance ever accepted?' He صلى الله عليه وسلم asked: 'Is your mother alive?' said: 'No.' He صلى الله عليه وسلم then asked: 'Is your mothers sis alive?' He said: 'yes.' The Messenger of Allah صلى الله عليه وسلم th told him to treat her well. *(Targhib wa Tarhib)*

Once the Messenger of Allah صلى الله عليه وسلم addressed gathering: 'A person who does not fulfill the rights of relatives should sit with us.' On hearing this one person got and left the gathering. He went to this maternal aunt with wh he was not on friendly terms, apologized to her and asked her forgive him. Then he returned to the gathering. When arrived, the Messenger of Allah صلى الله عليه وسلم said: 'Alla mercy does not descend upon a people among whom there i person who does not maintain friendly relations with relatives. *(Targhib wa Tarhib)*

He صلى الله عليه وسلم further said: on the night before Friday deeds and acts of worship of all mankind are presented to All The deeds of a person who does not treat his relatives well, sh however not be accepted. *(Targhib wa Tarhib)*

A strange story about strengthening the ties of kinship

Once the Messenger of Allah صلى الله عليه وسلم enjoined the wom folk to give charity, telling them to give their jewelry if they ha got nothing else to give. Sayyidah Zainab رضى الله عنها, on heari

this, said to her husband Sayyidina Abdullah bin Masud رضى الله عنه: Go to the Messenger of Allah صلى الله عليه وسلم and ask him if it would be alright if I give you whatever I want to give in charity, as you are needy.' Sayyidina Abdullah bin Masud رضى الله عنه said: 'Go and ask yourself.' When she arrived at the a mosque she found another woman who had come for the same purpose. Both were so overcome with awe that they could not muster the courage to go inside and ask the Messenger of Allah صلى الله عليه وسلم. When Sayyidina Bilal رضى الله عنه came out they requested him to go inside and tell the Noble Prophet صلى الله عليه وسلم that there are two women who want to know whether they can give their charity to their husbands and the orphan children under their care. They also requested him not to mention who they were. Sayyidina Bilal رضى الله عنه then went back in. The Messenger of Allah صلى الله عليه وسلم wanted to know who put the question. Sayyidina Bilal replied: 'One woman from the Ansar, and a woman named Zainab.' He asked: 'Which Zainab?' he replied: 'Zainab, wife of Abdullah bin Masud.' The Messenger of Allah صلى الله عليه وسلم then said: 'Tell them that they shall get a double reward, one for treating their relatives well, and one for charity.' *(Bukhari and Muslim)*

Matter pertaining to Dua and Zikr

A person who says: الحمدلله رب العالمين على كل حال ما كان

Whenever he has to sneeze, shall never suffer tooth-ache or ear-ache. *(Hisnul Hasin - Ibn Abi Shaibah, p 335)*

Sayyidah Um Salma رضى الله عنها, mother of Abu Rafi's children, once said to the Messenger of Allah صلى الله عليه وسلم: 'Teach me some words, but nothing lengthy. 'The Messenger of Allah صلى الله عليه وسلم said: 'Say ten times: Allahu Akbar. Allah will reply: 'These are for Me.' Then say ten times: Subhanallah. Allah will reply: 'These are for Me.' And say: Allahumm aghfirli' Allah will reply: 'I have forgiven you.' And if you say that ten times, then Allah will say each time: 'I have forgiven you.' *(Hisnul Hasin - Tabarani, p 407)*

The Messenger of Allah صلی اللہ علیہ وسلم said: if a person says سبحان الله و بحمده سبحان الله العظيم and also adds the words. استغفر الله العظيم و اتوب اليه, then these words shall be written as they are, and hung to the Mighty throne. No sin he commits shall cause them to be erased, until on the Day of Judgement when he stands before his Lord, he shall find these words just as he has uttered them.'
(Hisnul Hasin - Bazzar p 40)

Hasan رضی الله عنها stated that Sayyidina Samurah bin Jundub رضی الله عنه said: 'Should I not narrate unto you a Hadith which I had heard several times from Allah's Messenger صلی الله علیه وسلم, and from Sayyidina Abu Bakr رضی الله عنه and from Sayyidina Umar رضی الله عنه?' I said: 'For sure, narrate it!' Sayyidina Samurah رضی الله عنه then said: 'If a person recites mornings and evenings:

(O Allah, guided me) اللهم انت خلقتنى

(And You guided me) وانت تهدينى

(And You gave me to eat) وانت تطعمنى

(And You gave me to drink) وانت تسقينى

(And You shall cause me to die) وانت تميتنى

(And You shall bring me back to life) وانت تحيينى

Then Allah shall surely grant him whatever he asks for.

(Tabarani - Awsat, Majmauz- Zawaid)
(Muntakhab Ahadith, Ilom Zikr -Dua, p 442)

واخرج ابو نعيم فی الحلية عن محمد بن كعب القرظی قال قرأت فی التوراة اوقال فی مصحف ابراهيم فوجدت فيها:

يقول الله يا ابن آدم! ما انصفتنی خلقتک ولم تک شيئا وجعلتک بشرا سويا و خلقتک من سلالة من طين ثم جعلتک نطفة فی قرار مكين ثم خلقت النطفة علقة فخلقت العلقة مضغة فخلقت المضغة عظاما فكسوت العظام لحما ثم انشأتک خلقا آخريا ابن آدم! هل يقدر علی ذالک غيری؟

ثم اوصيت الى الامعاء ان اتسعي والى الجوارح ان تفرقي فاتسعت الامعاء من بعد ضيقها وتفرقت الجوارح من بعد تشبكها ثم اوحيت الى الملك الموكل بالارحام ان يخرجک من بطن أمک فاستخلصتک على ريشة من جناحة فاطلعت عليک فاذا انت خلق ضعيف ليس لک سن يقطع ولا ضرس يطحن فاستخلصت لک في صدرا مک عرقا يدرلک لبنا باردا في الصيف، حارا في الشتاء واستخلصته لک من بين جلد و لحم ودم و عروق ثم قذفت لک في قلب و الدتک الرحمة وفي قلب ابيک التحنن يكدان ويجهدان ويربيانک ويغذيانک ولا ينامان حتى ينوماک۔

يا ابن آدم! انا فعلت ذلک به لا بشيء استقاهلته به مني او لحاجة استعنت على قضائها يا ابن آدم! فلما قطع سنک وطحن ضرسک اطعمتک فاكهة الصيف في اوانها وفاكهة الشتاء في اوانها فلما عرفت اني ربک عصيتني فالآن اذ عصيتني فادعني فاني قريب مجيب وادعني فاني غفور رحيم۔ (رواه الترمذي جامع العلوم والحكم)

يا ابن آدم خلقتک لعبادتي فلا تلعب قدرت لک رزقک فلا تتعب فان رضيت بما قسمت لک وعزتي وجلالي ارحت قلبک وجسدک وكنت عندي محمودا وان لم ترض بما قسمت لک سلطت عليک الدنيا ترقص كما ترقص الوحوش فلا تزيد مما قسمت لک وكنت عندي مذموما كما في التوراة۔

A person who is appointed as a judge between two people may in order to find out the truth, make a statement in opposition to his actual decision

In Musnad Ahmad comes that the Messenger of Allah صلى الله عليه وسلم said: There were two women who had their two children with them. A wolf came and snatched one of the children. The women haggled with each other about the remaining child, both

claiming it to be theirs. The mother was brought to notice of Sayyidina Dawud عليه السلام, who judged in favour of the elder woman, that the child belonged to her. They had hardly left when Sayyidina Sulaiman عليه السلام called for them and said: 'Get me a knife; I will cut the child into two halves and give one half to both.' The elder woman kept quite, but the younger one raise a hue and cry: 'May Allah have mercy on you, don't do that! Th boy belongs to the other woman, give it to her!' Sayyidin Sulaiman عليه السلام understood and gave the boy to the young woman.'

Why the people of Paradise shall be made to wea bracelets.

> الله يدخل الذين امنوا و عملوا الصلحت جنت تجرى من
> تها الانـهار يحلون فيها من اساورمن ذهب ولؤلؤا ولباسهم
> يها حرير ط
>
> 'Lo! Allah will cause those who believe and do goo works to enter Gardens underneath which rivers flow wherein they will be made to wear brace lets of gol and pearls, and their raiment therein will be silk.' *(Sura hajj, Ayat 23)*

Here one might think that wearing bracelets is womanish, an that it is not becoming for a male.

The answer to this is as follows, that it is a mark of distinctio for kings to wear a crown on their heads, and bracelets aroun their wrists. In one Hadith has been mentioned that whe Suraqah bin Malik – prior to his embracing Islam- pursued th Messenger of Allah صلى الله عليه وسلم on his journey of migration, h horse as manifestation of Allah's might –got stuck in the so When Suraqah repented, the Messenger of Allah صلى الله عليه وسلم prayed to Allah and the horse was released. At that time th Noble Prophet صلى الله عليه وسلم promised Surqah that when th Muslims take Kisra's bracelets as spoils of war, shall given t him. Then during the days of Sayyidina Umar رضى الله عنه, whe Persia was conquered, these bracelets were brought along wit other spoils of war. Suraqah bin Malik claimed them, and the

were given to him. In short, it is not customary for ordinary men to wear a crown on their heads, rather it is a mark of regal distinction, as is the case with bracelets. This is the reason why the people of Paradise shall be made to wear bracelets. As for as the bracelets themselves are concerned, in this Surah and in Surah Fatir comes that they shall be made of gold, while in Surah Nisaa has been mentioned that they shall be made of silver. Hence the exegesists have stated that the people of Paradise shall be made to wear three types of bracelets!

1 - Those made of gold
2 - Those made of silver
3 - Those made of pearls, as has been mentioned in this Ayat.

(Ma'ariful Qur'an , p 238, Juz 17)

A prophetic prescription how to save one self from the mischief of the Jinn

Ibn Abi Hatim mentioned that there was a patient who was troubled by some Jinn. Sayydina Abdullah bin Mas'ud رضی الله عنه then recited the following Ayaat into his ear:

افحسبتم انما خلقنكم عبثا و انكم الينا لا ترجعون ٥ فتعلى الله الملک الحق لا اله الا هو رب العرش الكريم ٥ و من يدع مع الله الها اخر لا برهان له به فانما حسابه عند ربه انه لا يفلح الكفرون٥ وقل رب اغفر وارحم وانت خير الراحمين ٥

'Deemed you then that We had created you for naught,

and that you would not be returned unto us? Now Allah be Exalted, the True king! There is no god save Him, the Lord of the Throne of grace. He who crieth unto any other god along with Allah has no proof thereof. His reckoning is only with his Lord. Lo! Disbelievers will not be successful. And say: My Lord! Forgive and have mercy, for You are best of all who show mercy. *(Surah Mun'minun Ayat 115-118)*

That person recovered. When this was mentioned to the Messenger of Allah صلی الله علیه وسلم, he said: 'O Abdullah, what did

you recite in his ear?' so Sayyidina Abdullah رضی اللہ عنہ told him, The Noble Prophet صلی اللہ علیہ وسلم said: 'You have brought him back to life by reciting these Ayaat into his ear. By Allah, if a person was to recite these Ayaat with full faith over a mountain, the mountain would move from its place.' *(Tafsir Ibn Kathir 3/474)*

When a group goes forth, they should recite this pray mornings and evenings:

Abu Nu'am recorded: The Messenger of Allah صلی اللہ علیہ وسلم ha dispatched a troop, and ordered them to recite mornings ar evenings the Ayat:

حسبتم انما خلقنكم عبثاً وانكم الينا لا ترجعون o

We kept reciting it both mornings and evenings, and مد لله returned safe and sound with plenty of booty. The Messenger Allah صلی اللہ علیہ وسلم further said: My followers shall be save from drowning when they recite the following prayer whe embarking on a vessel:

سم الله الملک الحق و ما قدروا الله حق قدره والارض جميعاً
ضته يوم القيامة والسموٰت مطويات بيمينه سبحانه و تعالىٰ
ا يشركون oبسم الله مجريها ومرسها ان ربي لغفور رحيمo

'In the name of Allah, the True King. And they estee not Allah as He has the right to be esteemed, when tl whole earth is His handful on the Day of Resurrectio and the heavens are rolled in His right hand. Glorified He and High Exalted from all that they ascribe partner (unto Him.) In the name of Allah be its moorir and its resting. Lo! My Lord is indeed Forgivin Merciful.' *(Tafsir Ibn Kathir 3/474)*

The sermon which Sayyidina Abdullah bin Salam رضی اللہ عنہ delivered in front of those who slew Sayyidir Uthman رضی اللہ عنہ

Baghawi recorded on his own authority the sermon whi Sayyidina Abdullah bin Salam رضی اللہ عنہ delivered during tl

riots prior to Sayyidina Uthman's رضی الله عنه martyrdom. The words of this sermon are as follows:

'Allah's angels have surrounded your city in order to protect it. They do so ever since Allah's Messenger صلی الله علیه وسلم came to Al Madinah, up to this day. By Allah, if you kill Uthman, then these angels shall leave and they will never return. By Allah, which ever of you kills Uthman shall be brought before Allah without hands. Understand it well; Allah's sword was in its sheath until now. By Allah, if it is unsheathed, it shall never return to its sheath again, for if a prophet is killed, seventy thousand men shall be killed in turn, and if any Khalifa is killed, then thirty five thousand men shall be killed in turn. *(Mazhari)*

The aftermath of Sayyidina Uthman's رضی الله عنه murder are felt up to this day. Just as the murderers of Sayyidina Uthman رضی الله عنه showed their ingratitude and opposition to Allah's favour and the firm establishment of the true religion of Allah, like wise groups like the Rawafidh and Khawarij who opposed the rightly guided caliphs, came into being, and in this connection the tragedy of Sayyidina Husain bin Ali's رضی الله عنه martyrdom took place. *(Ma'ariful Qur'an 6/417)*

Fifteen etiquettes pertaining to the mosque.

1 - One should greet those who are already present in the mosque with Salam, and if there is no one, then one should say:

السلام علينا و على عباد الله الصالحين

Here one should however remember that it is appropriate to greet only in case those who are present are not engaged in optional prayers, reciting the Holy Qur'an, Divine remembrance, etc.

2 - One should offer two Rakat 'Tahiyyatul Masjid' after entering the mosque and before sitting down, provided it is not any of the execrable times, i.e. sunrise, sunset, or when the sun is in the Zenith.

3 - One should not engage in buying and selling.

4 – One should not take out arms, such as swords and arrows.

5 – One should not make any announcement regarding one's lost property.

6 – One should not raise one's voice.

7 – One should not talk about worldly matters.

8 – One should not quarrel with anyone present in mosque.

9 – One should not forcefully make one's way into the row there is not enough space.

10 – One should not pass in front of someone who is offer prayers.

11 – One should not play with any part of one's body.

12 – One should not crack one's fingers.

13 – One should not spit or blow one's nose in the mosque.

14 – One should be neat and clean and unsoiled by a impurity, and one should not take insane people or li children to the mosque.

15 – One should engage oneself in Divine remembran Qurtubi stated, after mentioning these fifteen etiquett that a person who does all the above has discharged right of the mosque, and the mosque has become a hav of peace and security for him. *(Ma'ariful Qur'an 6/416)*

Buildings which are meant for Divine Remembran teaching the Holy Qur'an and other matters pertaining religion are governed by the same regulations mosques

Abu Hayyan stated in the Tafsir 'Bahr Muhit' that the wo 'بيوت' has been used in the Holy Qur'an in a general sense. includes mosques as well as all such buildings which were bu especially for teaching the Holy Qur'an and other matt pertaining to religion, delivering sermon, and engaging Divine Remembrance, such as Madaris and Khanqahs. Th

buildings too, are governed by the same injunctions, hence it is incumbent to duly respect them. *(Ma'ariful Qur'an 6/417)*

This refers to mosques, i.e. the raising of mosques

Allah most High has permitted the raising of mosques, and the giving of permission here is tantamount to a command; and raising of mosques means to duly honour and raspect them. Sayyidina Ibn Abbas رضی الله عنهما said: 'In the command to raise (mosques) Allah prohibited all kinds of absurd talk and actions in the mosque. Ibn Kathir, Ikrimah, Mujahid, and other exegesists stated that the raising of mosques refers to the building of mosques, as has been stated in the Holy Qur'an: واذ يرفع ابراهيم القواعد من البيت Here raising the foundations means (building the foundations thereof. Hasan Basri رحمة الله عليه said that raising of mosques means honouring and respecting them, and keeping them clean of dirt and impurities, as has been stated in a Hadith, that if anyone carries filth into the mosque, then the mosque shrinks just like skin shrinks when scorched by fire. Sayyidina Abu Said Khudri رضی الله عنه narrated that the Messenger of Allah صلی الله علیه وسلم said: 'If anyone removes dirt, filth or any thing troublesome from the mosque, then Allah shall build for him a house in Paradise. *(Ibn Majah)*

Sayyidina Aishah رضی الله عنها narrated that the Messenger of Allah صلی الله علیه وسلم ordered as to make mosques (i.e. a place meant for offering prayers) in our houses, and to keep them clean. *(Qurtubi)*

As a matter of fact, the word ترفع implies the building of mosque, as well as honouring and respecting them and keeping them neat and dean. Keeping them neat and clean means keeping them clean of dirt and impurities, as well as of every thing foul smelling. This is why the Messenger of Allah صلی الله علیه وسلم would not let a person who had eaten onions or garlic enter the mosque, until he cleaned his mouth, as has been stated in the books of Hadith. Entering the mosque after having smoked a cigarette, huqqah, or after having eaten Betel or tobacco is governed by the same injunction.

In Sahih Muslim it has been recorded from Sayyidina Umar Faruq رضی الله عنه that if the Messenger of Allah صلی الله علیه وسلم

perceived the smell of onions or garlic, from a person's mouth, he would make him leave the mosque and send him to Baqi. He said that if anyone has to eat onions or garlic, then he should eat them only after cooking them well, so as to remove their bad odour.

From this the honourable jurists have deduced that if a pers suffers from any such ailment which causes trouble to th standing near him, then it is proper to make him leave mosque, rather such a person should himself stay at home a offer his prayers there. *(Ma'ariful Qur'an 5/414)*

Raising of mosques

The meaning of 'raising of mosques' is, according to the major of Sahaba and Tabain, the construction of mosques and keepi them neat and clean. Some have stated that this means also adornment of the mosques so as to make them look impressi as well as their height, Sayyidina Uthman رضی الله عنه adorned Noble Prophet's صلی الله علیه وسلم mosque with wooden work, a Umar bin Abdul Aziz رحمة الله علیه had lots of engravings and sto - carvings done on the Noble Prophets صلی الله علیه وسلم mosque. this happened at a time when many of the companions wer still alive, and none of them disapproved there of. T subsequent rulers spent considerable amounts on construction of mosques. Walid bin Abdul Malik spent duri his reign thrice the amount of the annual income of Syria on construction and adornment of the Grand Mosque of Damasc The mosque built by him stands up to this day. Imam A Hanifa رحمة الله علیه holds that it is not forbidden to build high a beautiful mosques, provided one does so not in order to sh off, but with an intention of honouring and revering the house Allah, and that doing so might yield a great reward. *(Ma'ar Qura'n 6/415)*

Sayyidina Umar's رضی الله عنه crying on being counsell by an old woman

Once Sayyidina Umar رضی الله عنه and some other companions ر الله عنهم اجمعین had set out on an important expedition. On their w

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they came across an old woman whose back was bent due to age. She was walking very slow, supporting herself on a stick. She said to Sayyidina Umar قف يا عمر ,رضى الله عنه, stop, O Umar! Where are you going? So when Sayyidina Umar رضى الله عنه stopped, she straightened herself, leaning on her stick. She said: 'O Umar, I have seen you in three different phase of your life. One was when in the scorching heat you took camels to their pasture, letting them graze from morning to evening, Then when he referred at night he was beaten by Al Khattab who said: 'Why did you not let them gráze properly?' His sister used to say: 'Nothing good comes from you.' The old woman said: 'One phase was that when you led camels to their pasture, and there was a place of canvas or an old blanket on your head, and you had a stick in your hand which you used to shake off leaves. The second phase was when the people began to call you Umair,' this was so because Abu Jahl's name also happened to be Umar, and he had decreed that no one should name himself after him. Then in the second year after Hijrah Abu Jahl was killed. But until then the people had called him Umair. The old woman continued: 'Now no one calls you Umair or Umar. Rather people address you as 'Commander of the Faithful,'' After all that the old woman said: اتق الله تعالىٰ في الرعية Fear Allah with regard to your subjects. It is easy to become the 'Commander of the Faithful', but it is difficult to discharge the rights of all those who have got a right, and you shall be asked about the rights of your subjects. So fulfill the rights of those who have got a right on you.' Sayyidina Umar رضى الله عنه began to cry bitterly, until his blessed beard was wet with tears. The companions رضى الله عنهم who were with him indicated the old woman that she should go now. Sayyidina Umar رضى الله عنه cried so bitterly that he was not able to speak, but he gestured that they should let her say whatever she has to say. Then after she left, the companions asked: 'Who was this old woman who wasted so much of your time?' Sayyidina Umar رضى الله عنه said: 'Even if she had stood there whole night long, Umar would not have stirred from his place, except for offering the Fajr-prayr. This lady was Khawlah bint Tha'labah whose complaint went high above the seventh heaven, and in response to which Allah Most High said:

قدسمع الله قول التی تجادلک فی زوجها و تشتکی الی الله ۃ الایة

'Indeed, Allah has heard the statement of her who disputed with you concerning her spouse ..... '

(Islam main amanatdari ke nasiyat aur maqaam, p 18 – Mufti Iftikhar ul Has

Yahya Andalusi's honesty

Yahya Andalusi (who hailed from that Andalusia which w once upon a time a centre of Islamic learning, and the soil which brought forth great scholars like Hafiz Abdul Bi Allamah Humaidi and Shaykh Akbar) was teaching Hadith, a countless people benefitted from his knowledge. One day stopped teaching and announced that he would take leave for undetermined period of time. When his students asked why, told them: 'I have to go to the remotest corner of Africa.' I students said: 'But why? It is very difficult to get there, the ro is dangerous and there are all sorts of poisonous creatures!' replied: 'I owe a Dirham to a merchant. I have to go there to p him his dues.' The people said: 'It is only a Dirham!' He said: has reached me' then he began to narrate Hadith which had be transmitted through him. 'That giving charity of hundr thousand, hundred thousand, hundred thousand, that means hundred thousand does not carry as much reward as settlin due of one Dirham.' May Allah – exalted be His name a include as among those who discharge the rights of others, an through the blessings of those who discharged the rights others - include us among those who fulfill all the demands faith. Allahumma Amin!

(Islam main amanatdari ki hasiyat aur maqaam, p 30- Mufti Iftikharul Ha

A Tafsir in thousand volumes

The Tafsir (i.e. exegesis of the Holy Qur'an) 'Hadaaiq d bahjah' consisted of thousand volumes. It has however been l to mankind. The exegesis of Surah Fatiha filled twenty-f volumes, and the exegesis of 'Bismillah' filled five volumes.

(Ilm kaise hasil kia jata hai p 520, - Maulana Iftikharul Ha

A one month's journey to learn the At-Tahiyyat

In the same 'Hadaaiq' comes - though without any reference or source - that once, during the reign of Sayyidina Umar رضی الله عنه an old man of maybe seventy, eighty years had come all the way from Syria to Madinah Sayyidina Umar رضی الله عنه saw him: Travelling for so long in the scorching sun had darkened his face so much that even earth seemed to be lighter in colour than his skin, and his hair had become long and dishevelld. Sayyidina Umar رضی الله عنه asked him what brought him here, Why he undertook such a long and arduous journey in his age. That man replied: 'I came to learn the At-Tahiyyat,' When Sayyidina Umar رضی الله عنه heard this, he began to cry until his blessed beard was wet with tears.

حتی ابتلت لحیته - as the author of 'Hadaaiq' put it. Tears kept rolling from his eyes one after the other. He kept crying for very long. Then he said: 'By Him in whose hand is my soul, you shall not be punished!' Why? Because he left his house in order to learn a single matter to pertaining to religion, spending so much time on a camel's back.

The reason for undertaking this journey.

One might ask whether during Sayyidina Umar's رضی الله عنه reign there were no arrangements in Syria to teach the way of offering prayers? Well there were definitely arrangements, as many high-ranking companions resided there, so what could then have been the reason for undertaking such a long journey?

The companions who transmitted the Tashashud

The reason is that there were twenty - four companions who transmitted the Tashahhud. Taking a closer look at the blessed Ahadith reveals that there is some minor difference in the wording as well as in grammatical details. In some versions comes: بسم الله و علی برکة الله elsewhere comes: شهدت ان لا اله الا الله

وشهدت ان محمدا رسول الله In short the At-Tahiyyat transmitted by Sayyidina Ibn Abbas رضی الله عنهم differs from the one transmitted by Sayyidah Aishah رضی الله عنهم; and similarly there is some

difference on the At-Tahiyyat transmitted by Sayyidina Jabir رضي الله عنه and Sayyidina Abdullah bin Mas'ud رضي الله عنه. Thus there were twenty -four companions who transmitted the At-Tahiyyat. Imam Abu Hanifa رحمة الله عليه, however adopted the one transmitted by Sayyidina Ibn Mas'ud رضي الله عنه, and there a twenty-two reasons to justify his preference. These twenty-tw reasons have been mentioned different by interpreters of Hadit They are mentioned in detail in Inayah, Fathul Qadir and oth books of Fiqh one reason why the old man undertook th journey was to find out which At Tahiyyat is in vogue amo the people of Madinah, because in Madinah there were st many companions who had offered their prayers behind th Messenger of Allah صلى الله عليه وسلم. Those it would become know which At-Tahiyyat they had heard from Allah's Messenger صلى الله عليه وسلم. This is why he undertook that journey.

Sayyidina Muhammad's صلى الله عليه وسلم lofty character

Once the Messenger of Allah صلى الله عليه وسلم had to go to Quba. H was mounted on an un-saddled donkey. Sayyidina Ab Hurairah رضي الله عنه too, was with him. The Messenger of Alla صلى الله عليه وسلم told him to mount the donkey. Sayyidina Ab Hurairah رضي الله عنه was a man of heavy built. He jumped t mount the donkey, but couldn't do so. Then he tried agai trying to hold unto Allah's Messenger صلى الله عليه وسلم but this wa both of them fell down. Allah's Messenger صلى الله عليه وسلم mounted again and said: 'Come, I shall have you mount too Sayyidina Abu Hurairah رضي الله عنه said: 'Fine,' but again he coul not mount, and again both of them fell down. Once again Allah' Messenger صلى الله عليه وسلم asked him to mount, but Sayyidina Ab Hurairah رضي الله عنه said: 'By Him who has sent you with th truth, I shall not cause you to fall a third time. I shall not try t mount again.'

Once the Messenger of Allah صلى الله عليه وسلم was on a journey when one of his companions suggested to roast a goat. On person said: 'I shall slaughter it.' Another said: 'I shall skin it Yet another one said: 'I shall roast it.' The Messenger of Allah صلى الله عليه وسلم said: 'I shall collect fire-wood.' His companions saic 'O Messenger of Allah (صلى الله عليه وسلم), we can do it for you!' h

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said: 'Yes, I know that you'd do that for me, but I dislike to distinguish myself from my companions in matter like these, and Allah Most High, too, dislikes it (when one of His servants tries to distinguish himself from his companions).'

Once, while on a journey, the Messenger of Allah صلى الله عليه وسلم alighted in order to offer the prayer. He went to wards the place where he intended to pray, but came back again. The people asked him where he was going. He said: 'I am going to tie my camel.' The people said, 'Why did you take the trouble? We can do that for you!' He said: 'None of you should ask people for help, not even when breaking a Miswak.'

Once the Messenger of Allah صلى الله عليه وسلم was sitting with his companions, eating dates. Sayyidina Suhaib رضى الله عنه joined them, too. He had covered one of his eyes as it was badly infected. He greeted and reached out for the dates. Allah's Messenger صلى الله عليه وسلم said to him; 'Your eye is sore, yet you want to have something sweet?' Sayyidina Suhaib رضى الله عنه said; 'O Messenger of Allah صلى الله عليه وسلم, I am eating on behalf of the other eye.' This made the Messenger of Allah صلى الله عليه وسلم laugh.

Once the Messenger of Allah صلى الله عليه وسلم was having fresh dates, when Sayyidina Ali رضى الله عنه passed by. One of his eyes happened to be sore. He, too, drew close to have some dates, The Messenger of Allah صلى الله عليه وسلم said: 'Your eye is sore and yet you want to eat something sweet?' so Sayyidina Ali stepped back and sat down. The Messenger of Allah صلى الله عليه وسلم looked toward him, and he looked toward the Messenger of Allah صلى الله عليه وسلم. He صلى الله عليه وسلم then took a date and thrown it toward him, then one more and one more, until he had thrown seven dates. He said: 'These should suffice you. If you eat dates in an odd number then they won't harm you? *(Monthly 'Al Mahmud', May – June 2001, p 20)*

Hoarding victuals to sell them at exorbitant prices causes perilous diseases

In the Musnad has been mentioned that once, when leaving the mosque, Amirul Mu'minin Sayyidina Umar Faruq رضى الله عنه saw

victuals spread on the ground. He asked where they had come from. The people said: They are for sale.' Sayyidina Umar رضی اللہ عنہ then prayer to Allah for blessing. The people said: 'Someone had hoarded them.' He asked: 'Who did that? They said: 'One is Farwakh, the Freedman of Uthman, and the other is one of your freed slaves.' He then sent for both of them and asked them w they had done that. They said: 'We purchased these vict from our wealth, and it is up to us when we sell them. It is choice.' Sayyidina Umar رضی اللہ عنہ said: 'Listen! I heard Messenger of Allah صلی اللہ علیہ وسلم say that if someone hoa foodstuff in order to sell it to the Muslims at higher rate, t Allah shall cause him to become indigent or afflict him w leprosy.' When Farwakh heard that, he said: 'I turn to Allah repentance. I shall never do that again!' The slave freed Sayyidina Umar رضی اللہ عنہ, however said: 'We bought it from wealth and make profit when selling it. What is wrong w that?' The narrator of this Hadith, Abu Yahya رحمۃ اللہ علیہ said when he saw that person again, he was afflicted by leprosy roamed around as a leper.

In Ibn Majah comes that if someone hoards the Muslims; vict to sell them at a higher rate, then Allah, shall rouse him become indigent or afflict him with leprosy. *(Tafsir Ibn Kath 372)*

Three friends of a Human being

Knowledge, wealth and honour were friends. One day the t of their separation had come. Knowledge said: 'I can be foun places of learning.' Wealth said: 'You can look for me in palaces of the rich and the rulers.' Honour however kept c Knowledge and wealth wanted to know why honour remai silent. Honour heaved a sigh and said: 'Once I part f someone there is no way to get me back.'

Ten characteristics of person who calls others unto All

Unto this then summon	فلذلک فادع
And be upright as you were commanded	واستقم کما امرت
And follow not their lusts	ولا تتبع اھواء ھم

۴) و قل امنت بما انزل الله من كتاب

And say: I believe in whatever Scripture Allah has sent down

۵) وامرت لا عدل بينكم

And I am commanded to be just among you

Allah is our Lord and your Lord ۶) الله ربنا وربكم

۷) لنا اعمالنا و لكم اعمالكم

Unto us our works and unto you your works

No argument between us and you ۸) لا حجة بيننا و بينكم

Allah will bring us together ۹) الله يجمع بيننا

And unto Him is the journeying ۱۰) واليه المصر

(Surah Shura, Ayat 15)

Hafiz Ibn Kathir said that this Ayat consists of ten complete sentences, and each sentence comprises certain injunctions. It is as though this Ayat contains ten commands. There is nothing to match this Ayat in the whole Qur'an excepting the Ayatul Kursi. The Ayatul Kursi, too, contains ten statements in ten sections.

(Ma'ariful Qur'an 7/680)

The reality of repentance

The literal meaning of 'Tawbah' is to return, to have recourse to. In the terminology of the Holy Shariah 'Tawbah' means to give up a certain sin, to repent from a sin. Three conditions need to be fulfilled for repentance to be proper and in order, the first is that one immediately gives up the sin in which one in involved. The second is that one truly regrets one's deed. The third is that one firmly resolves not to commit that sin again. If one had omitted any legal obligation, then one should discharge it as soon as possible, and if the rights of Allah's bondmen were involved, then it is conditional to restore that right. If money had been involved then in case that person is still alive, the amount must be returned, or he should ask to be forgiven. And if the person has died, then one must give the amount to his heirs, and if there are no heirs, then one must deposit that amount in the Baitul Maal. And if there is no Baitul Maal, then one must give the amount in charity on behalf of that person. And if one had

usurped any other right, if one has caused someone unnecessary trouble, for instance, or talked bad about someone behind his back, then one should somehow try to please that person to have him forgive him. *(Ma'arful Qur'an 7/695)*

Intention is everything

Shaykh Saadi stated that a king and a Dervish had die Someone had seen in a dream that the king strolls in the Garde of Paradise, whereas the Dervish was thrown into Hell. The o who saw that dream approached a saint for its interpretatio The saint said: 'Throne and Crown belonged to the king, b secretly he yearned to live like a Dervish, and he would look the Dervishes with longing and regret. The Dervish was poc but he would look at the king with envy.' likewise, if someone in the mosque hoping that the prayer would soon be over so th he can return to his work, then it is as though he has already le the mosque. And if someone is in the market, but his heart attached to the mosque and the prayer, then it is as though he engaged in prayers. And that is the true meaning of غار الصبوة بعد الصلوة. Zuhd does not mean to keep sitting in any Khanqah. As f as our own condition is concerned, that shall become known the Day of Judgement.

فمن ثقلت موازينه فاولئک هم المفلحون

If our balance of good deeds is heavy, then we shall go Paradise, and if our balance of evil deeds is heavy, then we sha go to Hell.

(Tamir-e-Hayat 10.9.2001, p 21: with reference to Maulana Yaqub's صحبت *'Suhbat Ahl-e-Di*

A thought - provoking incident

Ever since watching TV is on the rise, more and more inciden of people who, undergo after their death, dreadful punishme in the grave because of their watching TV, become known to u At times we are shown such incidents so that we may recei admonition. In a booklet entitled 'Perils of Television' there mentioned a very thought-provoking incident concerning

young woman; a young woman and her mother lived together in a house. It was the month of Ramadhan, and the time to break the fast had come close. The mother said: 'Today we are expecting some guests. We have to prepare something to break the fast. So come and help me!' The daughter replied: 'Not right now. There is a program on TV which I want to watch. I'll help you after wards.' As there was little time left, the mother insisted that the girl should help her right now. Her daughter however pretended not to have heard her, picked up the TV and went upstairs, thinking that if she stayed downstairs, then her mother would keep interrupting her. She went into her room upstairs, locked the door and settled down to watch that program. Her mother kept calling her, but she simply ignored her. Her mother prepared whatever she could for breaking the fast. In the meantime the guests had arrived, too. The guests sat down to break their fast. The mother called her daughter so that she would join them, but she got no reply. The mother become some what worried, so she went upstairs and knocked at the door, but again she go no reply. The mother then called her husband and sons upstairs. They also knocked the door and called the girl, but in vain. Finally they decided to break up the door and went in. Once inside they saw that the girl was dead, lying on her face. The whole family was upset they tried to pick up the dead body, but they couldn't. It was as though the girl weighed several tons. That made the people even more upset. One person happened to pick up the TV, and when he picked up the TV, the people could lift the dead body, as well. Soon they came to realize that they could not lift the body unless the TV was lifted, too. So they carried the dead body and the TV downstairs. They boathed the girl's dead body and shrouded her. Then when they wanted to take along the bier for it was again heavy as though someone had put a mountain on it, but as soon as they picked up the TV, the bier could easily be lifted. That was indeed a source of great embarrassment for the people. But they had to take the bier, of course, so someone picked up the TV and made the lead, followed by the people carrying the bier. Also during the funeral prayer the TV stayed near the bier. Then on the way to the grave-yard again someone who carried the TV made the lead,

while those who carried the bier followed. Then, after they had put the dead body into the grave filled up the grave with earth and levelled the ground, and when the people were about to go home, someone said; 'Pick up that TV,' But as soon as they picked up the TV the dead body was cast out of the grave. What an admonitory incident! فاعتبروا يا اولى الابصار 'So take admoni O you who have eyes!' So the people buried her again. again, as soon as they picked up the TV, the dead body was out of the grave. The people said: 'It seem like we'll have to the TV as well? Thus the girl was buried along with the TV. بالله May Allah protect us! Just think what en evil end, and the girl has to suffer. Allah shows us things like that so tha may take heed. Now if we still don't learn our lesson, then nothing but our own fault. اللهم احفظنا منه *(Ta'mir -e- Hayat 2001)*

Four types of hearts

In the Musnad Ahmad comes that the Messenger of Allah عليه وسلم said: There are four

1 - Hearts which are clean. Such hearts are like a br shining lamp.
2 - Hearts which are as though they were covered up.
3 - Hearts which are turned over.
4 - Hearts which combine several characteristics.

The first types of heart belongs to a believer. It is beaming light and radiance. The second type of heart belongs t infidel. His heart is covered up. The third type of heart bel to a hypocrite, who knows the truth and yet denies it. The fc kind of heart belongs to person who has traits of faith as we of hypocrisy. Faith is like a meadow which is irrigated with water. And hypocrisy is like a boil which is full of blood pus. Now whichever characteristic increases shall domi This report has an excellent chain of transmission. *(Tafsi Kathir 1/89)*

Two Signs of pride

In a Hadith comes: الكبر بطر الحق و غمط الناس

Pride is 1 - Denying the truth

2 - And looking down upon others.

(Tafsir Masjid - e - Na'wi صلی اللہ علیہ وسلم, P 139)

Everything should be done in moderation

In one tradition comes that once the Messenger of Allah صلی اللہ علیہ وسلم saw Sayyidina Abu Bakr رضی اللہ عنہ offering prayers in a low voice. Then he happened to see Sayyidina Umar رضی اللہ عنہ offering prayers, reciting aloud. He asked both of them why they did so. Sayyidina Abu Bakr رضی اللہ عنہ said: 'The One with whom I conversed could hear me.' Sayyidina Umar رضی اللہ عنہ said: 'I intended to wake up those who sleep, and to drive away Satan.' The Messenger of Allah صلی اللہ علیہ وسلم said to Sayyidina Abu Bakr رضی اللہ عنہ 'Raise your voice a bit!' And to Sayyidina Umar رضی اللہ عنہ he said: 'Lower your voice a bit!'

(Tafsir Masjid - e - Nabwi صلی اللہ علیہ وسلم, p 798)

A most enviable person

It has been related from Sayyidina Abu Umamah رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: 'The most enviable person among my friends is such a believer who has the least liabilities (i.e. he does not have a large family or much, wealth), he spends much of his time in payer, and his worship bears the characteristic of 'Ihsan', he is obedient to Allah, and always conscious of him. All this he does secretly and in solitude. No one knows who he is, no one points fingers at him. His livelihood barely suffices him, and he is patient and content with whatever he gets. Then the Messenger of Allah صلی اللہ علیہ وسلم shipped his fingers (so as to express his amazement). Then he said, 'He dies an early death, and there are only few women to cry for him, and he leaves behind only little.' *(Musnad Ahmad, Jami Tirmidhi, Sunnah Ibn Majah)*

Note: This saying of Allah's Messenger صلی اللہ علیہ وسلم means that although there are many friends of mine and many people who are favourable accepted by Allah, and although their characteristics and circumstances differ yet, the most enviable among the believers are those whose life matches

the above description – they have only little belongings and few dependants. Much of their time is spent in worship, yet they remain unknown. No one points at them, saying, 'Look! He is such -and such saint!' Their livelihood barely suffices them. They are patient and content. When their time has come, they die out c sudden. Neither do they leave much behind – in term money, assets, buildings, gardens so there are hardly disputes regarding the distribution of inheritance nor there many women to cry over them.

This is truly an enviable condition in which these serva of Allah spend their lives. And -praise be to Allah – e today there are people who spend their lives in manner. *(Ma'ariful Hadith 2/88)*

A strange incident regarding Sayyidina Abu Bakr's رضی الله عنه acceptance of Islam

Allamah Jalaluddin Suyuti رضی الله عنها wrote that once, before advent of Islam and before the beginning of Sayyid Muhammad's صلی الله علیه وسلم mission, Sayyidina Abu Bakr الله عنه had gone on a trade – journey to Syria. Shortly bef reaching his destination, he saw a dream which Bahira the M interpreted from him. The monk said: Allah shall make y dream come true. A prophet shall be raised amongst you peo during his life-time you shall be his aide and support, and a his death you shall be his successor. Sayyidina Abu Bakr الله عنه did not tell any one about his dream until Sayyid Muhammad صلی الله علیه وسلم was granted prophethood. When heard the Sayyidina Muhammad صلی الله علیه وسلم claim prop hood, he went to him and asked: 'What is the proof that y claim is true?' Sayyidina Muhammad صلی الله علیه وسلم said: ' dream which you saw on your trip to Syria!' Overcome happiness Sayyidina Abu Bakr رضی الله عنه embraced Messenger of Allah صلی الله علیه وسلم and kissed him on forehead. *(Khasais – e – Kubra 1/29, kashkol – e – Ma'arifat, p 97)*

A well-tried prescription for the well-being of or family

One companion once said: 'O Messenger of Allah صلى الله عليه وسلم, I am worried lest any harm befalls my children and my family!' The Messenger of Allah صلى الله عليه وسلم said to him: 'Recite mornings and evenings:

بسم الله علىٰ دينى و نفسى و ولدى واهلى و مالى۔

After a couple of days that person came again. The Messenger of Allah صلى الله عليه وسلم asked him how he was now. It said: 'By Him who has sent you with the truth, all my fears have vanished now.' *(kanzul Ummal 2/636, Kashkol -e-Ma'arifat, p 75)*

A person who is eager for this world, cannot safe him self from falling into sin

It has been reported from Sayyidina Anas رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said one day: 'Is it possible for someone to walk over water without wetting his feet?' The people replied 'That is not possible!' Upon hearing th's the Messenger of Allah صلى الله عليه وسلم remarked, 'Similarly a person who is eager for this world cannot safe himself from falling into sin. *(Shub -ul- Iman. Baihaqi)*

Note: A person who is eager for this world refers to such a person who has made worldliness the main objective of his existence. How could such a person possibly save himself from sin? But if a person, in spite of being occupied with worldly matters, intends to please Allah and to work for the hereafter, then his occupation in worldly matters becomes for him a means to achieve is objective. Such a person would not be considered as someone who is eager for this world; and inspite of his being occupied with worldly mattes he can save himself from falling into sin.*(Ma'ariful Hadith 2/70)*

Allah Most High keeps those who are dear to Him away from the world.

It has been recorded from Qatadah bin Nu'man that the Messenger of Allah صلى الله عليه وسلم said: If Allah loves a person, then He keeps him away from the world, just like you people

keep a patient away from water when you know that it would harm him. *(Musnad Ahmad, Jami Tirmidhi)*

Note: The world is what causes one to become oblivious of Allah, and which causes one to forget that one's real destination is the Hereafter. So if Allah loves someone a wishes to grant that person the best of rewards then keeps him away from the world just like we mak patient abstain from water. *(Ma'ariful Hadith, 2/70)*

What Sayyidina Abu Ad-Dardaa رضی الله عنه said to his w who desired affluence

It has been related from Sayyidina Um Ad-Dardaa رضی الله عنها who was the wife of Sayyidina Abu Ad-Dardaa رضی الله عنه t once she said to her husband: 'Why don't if you aspire affluence and office like others do?' He said: 'I heard Messenger of Allah صلی الله علیه وسلم say: 'Ahead of you lies a val which is indeed difficult to cross. People who have burdei themselves shall not be in a position to go through it easily.' T is why I prefer to remain unburdened, so that I can cross t valley without trouble.' (This is why I do not aspire for afflue and office.) *(Baihaqi, Shuib –ul-Iman)*

Don't be happy when your brother is struck by so misfortune

It has been related from Sayyidina Wathila bin Al Ash'a رضی الله عنه that the Messenger of Allah صلی الله علیه وسلم said: 'Don't be ha when your brother is struck by some misfortune (for if you dc then) it might be that Allah saves him and puts you into trout *(Jami Tirmidhi)*

Note: When differences arise between two people, and th differences then turn into enmity, then it happens that of them feels happy at the other distress. This is ca 'Shamatat.' It is a vice just like jealousy, envy and ma are vices. This vice is greatly disliked by Allah. It happ quite often that one is punished for it already in

world; Allah saves the one who was struck by misfortune, and puts the other to trouble instead. *(Ma'ariful Hadith 2/22)*

A warning to those who are ostentatious

It has been related from Sayyidina Jundub رضي الله عنه, that the Messenger of Allah صلى الله عليه وسلم said: 'If a person does a deed merely for the sake of fame, then Allah shall grant him fame, and if a person does a deed merely to show off then Allah shall cause it to be seen. *(Bukhari and Muslim)*

Note: That means that one way of punishing those who do good deeds merely for the sake of fame and to show off, is to make their ostentation and hypocrisy known to all and sundry, everyone shall be made to witness that such-and-such wretch did not do this deed for Allah, but merely to earn himself a reputation. In short, apart from the torment of Hell, the veil which screened their ostentation and hypocrisy shall be torn apart and their wicked nature shall be shown to everyone اللهم احفظنا. *(Ma'ariful Hadith, 2/334)*

A severe warning to all those who show off, trying to earn worldly fortune in the name of religion.

It has been related from Sayyidina Abu Huraira رضي الله عنه, that the Messenger of Allah صلى الله عليه وسلم said: Toward the end of times there will be a fraudulent people who try to earn worldly fortunes through religion. They will show off their poverty and asceticism, and they will wear dresses made from lamb-skin in order to impress the people. Their speech will be sweeter than sugar while in their breasts are the hearts of wolves. Allah says (with regard to them) that they are deluded by His giving them respite, or they dare to challenge me. I swear by My own self that I shall put them to such trials that even the wisest among them shall be left aghast. *(Jami Tirmidhi)*

Note: From this Hadith is learnt that it is a kind of ostentation to adopt the outer appearance of worshippers and ascetic,

and to say sweet words similarly to those uttered by Allah's favourites - in order to deceive simple- minded people and to earn worldly comforts in that manner. Allah threatens those people that already before their death they shall be put to great trials. *(Ma'ariful Haidth 2/334)*

An easy reckoning

It has been recorded from Sayyidah Aishah رضی الله عنها that a the prayer the Messenger of Allah صلی الله علیه وسلم wo occasionally say: اللهم حاسبنی حسابا یسیرا ('O Allah let me hav easy reckoning.') I asked: 'What does 'easy reckoning' me He صلی الله علیه وسلم said: 'An easy reckoning that only a curs glance shall be cast a person's book of deeds, then he is allo to leave (i.e. he shall not be interrogated); O Aishah, some who is interrogated on that day, is doomed!'

(Musnad Ahmad) (Ma'ariful Ha

Those who stay awake at night for Allah's sake sh enter Paradise without any reckoning

It has been recorded from Sayyidah Asma Bint Yazid الله عنها that the Messenger of Allah صلی الله علیه وسلم said: 'On the Day Judgement all people shall be gathered in a vast plain (i.e. a their resurrection). Then one of Allah's callers shall call 'Where are those who did not let their sides touch their beds (those who left their beds to offer the Tahajjud -prayer)?' Th people shall get up, and there shall be only few. Then they sh - by Allah's command enter Paradise without any reckoni whereas every one else shall be ordered to come for reckoning.' *(Shu'b ul Iman – Baihaqi)*

A great number of Sayyidina Muhammad's الله علیه وسلم followers shall enter Paradise without any reckoning

Sayyidina Abu Umamah رضی الله عنه related: I heard the Messen of Allah صلی الله علیه وسلم say: 'My Lord promised me that seve thousand of my followers shall enter Paradise with reckoning, and each thousand shall be accompanied by anot seventy-th isand, and three Hithiyas besides that. (That me

that many people from among my followers shall enter Paradise without any reckoning.)'

Note: If one's both hands are filled, then this is called 'Hithiya' in Arabic. The English synonym would be 'full to the brim'. This Hadith means that Allah Most High has promised His beloved صلی اللہ علیہ وسلم that seventy-thousand of his followers shall be sent to Paradise without any reckoning. Besides that each thousand shall be accompanied by another seventy-thousand who shall be sent to Paradise without - reckoning and without being punished. Moreover Allah shall - in His infinite mercy - admit three great batches of Muslims into Paradise. All these people shall enter Paradise without having to give any reckoning and without any punishment.

سبحانک و بحمدک یا ارحم الراحمین

The true meaning of such Ahadith will become manifest only on that very Day when all this shall happen. In this worldly life our knowledge and comprehension are too limited to understand these as well as many other matters; at times we even fail to fully understand what we read in the newspaper; but things like these we never had a chance to observe or to scrutinize.

صدق ربنا عزو جل ________ و ما اوتیتم من العلم الا قلیلاً

(Tirmidhi and Ibn Majah)

Provisions from the invisible Treasure

Sayyidina Abu Hurairah رضی اللہ عنہ related that during the days of Allah's Messenger صلی اللہ علیہ وسلم a person returned home to his family who were starving. On seeing that, he went into the wilderness (to pray to Allah in utter humbleness). When his wife saw that (her husband went to pray she was confident that Allah would surely provide for them), She made all the necessary preparations. She set her hand mill right, that in case there would come some grain from some where, she could quickly grind it into flour. She also heated the oven so that she could quickly bake bread. Then she herself prayed to Allah: 'O Lord, Provided for us! Then she saw that the vessel near the hand mill

which was meant to store the freshly ground flour, was full with flour. When she went to the oven, she saw that the oven, too was full – with freshly backed bread! When her husband came back, he asked her: 'Did you get anything since I had left?' She said: 'There we've got some thing from our Sustainer.' Then he too, went to the hand mill, and lifted it in matter amazement. W this was mentioned to the Messenger of Allah صلى الله عليه وسلم said: 'Had you not lifted it, then it would have kept grin flour for you until the Day of Judgement.' *(Musnad Ahmed)*

Coveting wealth and riches

Sayyidina Hakim bin Hizam رضى الله عنه narrated: Once I as ked Messenger of Allah صلى الله عليه وسلم for some wealth, and he g me some. Then I asked again and he gave me again, and he to me: 'O Hakim, wealth seems to be green and swee everyone; if someone acquires it without coveting it, ther shall be blessed therein; and if some one acquires it in gr then he shall not be blessed therein. His condition shall be that of a person suffering from an overly voracious appetite matter how much he eats, he never feels content. And the up hand is better than the lower hand (i.e. giving is better taking), hearing this, Sayyidina Hakim bin Hizam الله عنه exclaimed: 'O Messenger of Allah (صلى الله عليه وسلم), by Him has sent you with the truth, after you I shall never ask anyt of anyone until I die!' *(Bukhari and Muslim)*

Note: In Sahih Bukhari there is another Hadith accordin which Sayyidina Hakim **bin Hizam** رضى الله عنه lived u his pledge so far that even during the reign of Sayyi Abu Bakr and Sayyidina Umar رضى الله عنهما he would accept any stipend or gift, no matter how much insisted. In Fathul Bari has been mentioned with refer to the Musnad of Ishaq bin Rahwiyah, that Sayyi Hakim bin Hazam did not accept anything during Caliphate of Sayyidina Uthman رضى الله عنه, nor during reign of Sayyidina Muawiyah رضى الله عنه, until he pas away in the year 54 A.H, at the age of 120 years. *(Ma'a Hadith 2/296)*

A person forgiven

Sayyidina A Messenger o no matter w wealth – ar complain to forgive him.

Note: This disclose one firm promis forgive then promises an *(Ma'ariful Had*

How Alla daughter t

Sayyidina U Sayyidah Za صلى الله عليه وسلم her child w him to come as the follo takes from s someone, it everything, then again s So he and s Ubadah, Mu الله عنهم اجمعين child whose of Allah's M condition be عنه asked: 'W said: 'This kept in the

A person who does not disclose his distress shall be forgiven

Sayyidina Abdullaah bin Abbas رضی اللہ عنہ narrated that the Messenger of Allah صلی اللہ علیہ وسلم said: 'If a person is in distress no matter whether his distress is related to his person or his wealth – and he neither discloses his distress. Nor does he complain to the people, then Allah has taken it upon Himself to forgive him. *(Muajjam Awsat Tabarani)*

Note: This is indeed the highest degree of patience, not to disclose one's suffering to anyone. Such people were given a firm promise of forgiveness; Allah has taken it upon himself to forgive them. May Allah grant us unshakeable belief in His promises and may He grant us the strength to benefit there from. *(Ma'ariful Hadith 2/301)*

How Allah's Messenger صلی اللہ علیہ وسلم exhorted his daughter to be patient

Sayyidina Usamah bin Zaid رضی اللہ عنہما narrated that once Sayyidah Zainab رضی اللہ عنہا , the daughter of Allah's Messenger صلی اللہ علیہ وسلم sent someone to her august father to tell him that her child was about to breathe his last, and she also requested him to come. He صلی اللہ علیہ وسلم conveyed his Salam to her as well as the following message, 'Daughter , no matter what Allah takes from someone it is His alone, and whatever He gives to someone, it is His alone, and there is an appointed time for everything, so be patient and hope for reward.' His daughter then again sent someone to her father beseeching him to come. So he and some of his companions, namely Sayyidina Saad bin Ubadah, Muadh bin Jabal, Ubay bin Kaab, Zaid bin Haritha رضی اللہ عنہم اجمعین, and some other people got up and went there. The child whose breath was fast and irregular was placed in the lap of Allah's Messenger صلی اللہ علیہ وسلم, who, on seeing the child's condition began to shed tears. Sayyidina Saad bin Ubadah رضی اللہ عنہ asked: 'What is this, O Messenger of Allah (صلی اللہ علیہ وسلم)?' he said: 'This is the outcome of the compassion which Allah has kept in the hearts of this bondmen, and Allah is compassionate

only to those who are compassionate to each other.' *(Bukhari and Muslim)*

Note: From the last part of the Hadith is learnt that shedding tears due to any grief is not a sign of impatience. Patience demands only that much that a person accepts anyt that distresses him as something that had been decree Allah, and to bear it without despairing of Allah's m without lamenting his fate, and without transgressin limits set by Allah. Besides that it is just natural to tears if one's heart is overcome with emotion and spirit of compassion with which Allah has endowed servants. Such compassion is a blessing from Allah, a heart which is completely lacking this feeling, remain deprived of Allah's glance of mercy. Sayyi Saad bin Ubadah رضى الله عنه was amazed when he saw rolling down from the eyes of Allah's Messenger عليه وسلم, as up to then it was not known to him that the he being affected in such manner, and the shedding of is not against the demands of patience. *(Ma'ariful H 2/302)*

Allah's favourites do not live in comfort and pleasure

Sayyidina Muadh bin Jabal رضى الله عنه narrated that wher Messenger of Allah صلى الله عليه وسلم sent him to Yemen, he adv him: 'O Muadh, beware of seeking comfort and pleasure Allah's favourites do not live in comfort and pleasure.' *(Mu Ahmad)*

Note: Living a life in comfort and pleasure is neither unla nor impermissible, but doing so does not behove Al favourites.

اللهم لا عيش الا عيش الاخرة

(Ma'ariful hadith

Forgive your servant even though he commits mist seventy times per day

Scattered Pe

Sayyidina A person came him: 'O Me commits any لى الله عليه وسلم again! 'O Me forgive my day.' *(Jami Ti*

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How to cur

Sayyidina A complained hard-hearted him to caress *Ahmed)*

Note: Hard- wretch this co وسلم, as عليه وسلم to care poor. عليه وسلم

Sayyidina Abdullah bin Umar رضی الله عنه narrated that once a person came to the Messenger of Allah صلی الله علیه وسلم and asked him: 'O Messenger of Allah (صلی الله علیه وسلم), if my servant commits any mistake, then how often should I forgive him? 'He صلی الله علیه وسلم did not reply and kept silent. That person asked again! 'O Messenger of Allah (صلی الله علیه وسلم) , How often should I forgive my servant?' He صلی الله علیه وسلم said: 'Seventy times per day.' *(Jami Tirmidhi)*

Note: The one who put the question wanted to know how often he is to forgive his servants in case he keeps making mistakes; and when he should be punished. The Messenger of Allah صلی الله علیه وسلم replied that he should forgive his servant even if he commits mistakes seventy times per day. By this he meant that it forgiveness should not be limited and that it is the demand of a good moral character and sympathy to forgive even if the other person commits mistakes seventy times per day.

Note: It has already been mentioned several times that stating a numerical value on such occasions does not imply a limitation, but rather aims at frequency. This one should keep in mind especially regarding this Hadith. *(Ma'ariful hadith 2/186)*

How to cure hard -heartedness

Sayyidina Abu Hurairah رضی الله عنه narrated that once a person complained to the Messenger of Allah صلی الله علیه وسلم about being hard-hearted. The Messenger fo Allah صلی الله علیه وسلم then advised him to caress the head of orphans and to feed the poor. *(Musnad Ahmed)*

Note: Hard-heartedness is a spiritual ailment and a sign of wretchedness. The one who put the question mentioned this condition of his to the Messenger of Allah صلی الله علیه وسلم, asking him about the cure. The Messenger of Allah صلی الله علیه وسلم consequently advised him to do two things: to caress the heads of orphans in affection, and to feed the poor. This method which was told by Allah's Messenger صلی الله علیه وسلم is based on a principle of pertaining to

knowledge of human nature - rather one should say that this is confirmed and corroborated by this statement of Sayyidina Muhammad صلى الله عليه وسلم, namely that if one would like to foster a certain feeling or state which one is lacking so far, the one should adopt the outward manifestations of that feeling or state. This way one Inshaallah in a short time acquire that feeling or state honourable sufis have in order to acquire love for suggested that one should engage oneself in D remembrance. This prescription, too, is based on the principle. Anyway, keeping one's hand on the head orphan and feeding the poor are outward manifesta of compassion. But if one's heart is lacking this fee and that person needs to force himself to do so, the this feeling will develop Inshallah. *(Ma'ariful Hadith 2/1*

The greatness of Sayyidina Abu Bakr Siddiq ضى الله عنه

Imam Bukhari has quoted the following tradition by Sayy Abu Ad-Darda رضى الله عنه, with reference to an Ayat of the Quran: One day there happened to be some kind of differ between Sayyidina Abu Bakr and Sayyidina Umar الله عنهما Sayyidina Umar رضى الله عنه got annoyed and left. When Sayy Abu Bakr رضى الله عنه saw this, he wnet behind him to ap him, but Sayyidina Umar رضى الله عنه would not be appeased on reaching his dwelling, he went in and closed the Sayyidina Abu Bakr رضى الله عنه had no other choice but to l He decided to go to the Messenger of Allah صلى الله عليه وسلم. some time Sayyidina Umar رضى الله عنه felt sorry for what he done. He left his house went to the Messenger of Allah عليه وسلم, too, and told him what had happened. Sayyidina Abu Darda رضى الله عنه stated that the Messenger of Allah عليه وسلم got angry. When Sayyidina Abu Bakr رضى الله عنه realized th said, 'O Messenger of Allah (صلى الله عليه وسلم) it was all my f The Messenger of Allah صلى الله عليه وسلم said: 'Can't you spar companion from your harm? Don't you know that I have sa leave of Allah: 'ياايها الناس انى رسول الله اليكم جميعا' 'O Manki have been sent as) Allah's Messenger unto you all.' All o However denied me, only Abu Bakr رضى الله عنه believed in m

first time.' *(Qasas Ma'ariful Qur'an, taken from Tamir -e- Hayat 11-10-2001)*

The greatness of Sayyidina Muhammad Mustafa صلى الله عليه وسلم

Sayyidina Ali رضی اللہ عنہ narrated that the Noble Messenger صلى الله عليه وسلم had taken a loan from a Jew. That Jew came and demanded that his dues be paid. Sayyidina Muhammad صلى الله عليه وسلم replied: 'I don't have anything right now. Give me some time.' The Jew repeated his demand, saying: 'I will not leave you until you repay your loan!' The Messenger of Allah صلى الله عليه وسلم said: 'That is up to you. I shall sit with you.' So the Messenger of Allah صلى الله عليه وسلم sat down. He offered his Zuhr, Asr Maghrib, Isha and Fajr prayers at this very place. Seeing this scene made the noble companions sad and angry. They tried to threaten and frighten the Jew, so that he would leave Allah's Messenger صلى الله عليه وسلم, but he made him stay. When he asked his companions what they were doing, they said: 'O Messenger of Allah صلى الله عليه وسلم), how could we bear it that a Jew imprisons you?' The Messenger of Allah صلى الله عليه وسلم said: 'My Lord forbade me to oppress anyone who has entered a contract with me.' When the Jew heard this, he recited اشہد ان لا الہ الا اللہ واشہد انک رسول اللہ, and become thus a Muslim. He said! 'O Messenger of Allah, I donate half of my wealth for Allah's sake, and I swear by Allah the what ever I did, I did it merely to try you, because in the Torah is mentioned regarding you: 'The offspring of Muhammad bin Abdullah shall reside in Makkah and migrate toward At-Taybah, and Syria shall be their country. Neither shall they be harsh in behaviour nor speech.

Neither shall they make noise in the markers, nor shall they do behave indiscreet and vulgar. I tried you regarding all those characteristics, and found you to be true. Thus I bear witness that there is a no god besides Allah and that you are indeed the Messenger of Allah صلى الله عليه وسلم. This is half of my wealth, do with it whatever you please. That Jew happened to be very rich, and even half of his wealth made a considerable estate. This tradition has been mentioned in Tafsir -e- Mazhari, with

reference to Imam Baihaqi's رحمة الله عليه Dalail -e- Nabuwwat.
(Qasas Ma'ariful Qur'an, with refere to Ta'mir –e-e Hayat, p 67, 11-10-2001)

The Messenger of Allah صلى الله عليه وسلم did not offer the funeral- prayer for person who died without having settled his dues

In one tradition comes that the Messenger of Allah لله عليه وسلم did not offer the funeral-prayer of such people on whom c had a claim. This is why he would asked before the pr whether anyone has a claim on the deceased. Once he refuse offer the funeral-prayer of one of his companions, for that reason, but when Sayyidina Abu Qatadah Al Ansari الله عنه took it upon himself to settle these dues, he صلى الله عليه وسلم the prayer.

Sayyidina Abu Qatadah رضى الله عنه related that once a bier brought to the Messenger of Allah صلى الله عليه وسلم so that he w offer the funeral-prayer for the deceased. Allah's Messenger الله عليه وسلم however told his companions to offer the praye that person died without having settled his dues. Sayyidina Qatadah رضى الله عنه then said: 'It is up to me to pay his dues.' Messenger of Allah صلى الله عليه وسلم asked: 'Will you do tl Sayyidina Abu Qatadah رضى الله عنه said: 'Yes, I will.' Then Messenger of Allah صلى الله عليه وسلم offered the prayer for him.

Note: When the Muslims began to make conquests Messenger of Allah صلى الله عليه وسلم took it upon himse pay the dues of one who died in debt, and he w offer the funeral -prayer for him. *(Aap ke Masail Aur i Hal 3/131; Rahmatul – lil Alamin 1/266; Nasai, p 315)*

Following one's vain desires is also a kind of i worship

ارأيت من اتخذ الٰهه هواه

'Did you see him who took his vain desires as a goc

This Ayat states that a person who follows his vain de rather than the demands of Islam and the Holy Shariah is one who has taken his desires as a god. Sayyidina Ibn Abbas

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عنه الله stated that vain desires, whims and fancies is an idol which people worship. Then he recited the above Ayat. *(Qurtubi) (Mu'ariful Qur'an 6/464)*

The near relatives of Allah's favourites usually remain deprived

وانذر عشير تک الاقربين

'And warn your tribe of near kindred.'

In Ibn Asakir comes that once Sayyidina Abu Ad-Dardaa رضی الله عنه was sitting in the mosque delivering and answering people's questions. The mosque was packed full with people. Their gazes were directed towards his face and they listened to him eagerly. His own sons and some other family members however did not show the least interested as they were busy talking to each other. Someone pointed this ont to Sayyidina Abu Ad-Dardaa, رضی الله عنه that everyone was eagerly listening to him, while his own family did not at all seem to be interested as they were busily talking to each other. He replied: 'I heard the Messenger of Allah صلی الله عليه وسلم say that the Prophets عليهم السلام are those who are the most abstinent regarding worldly matters, and that their own relatives weigh down heavily on them, and this is what the Ayat " وانذر عشيرتک" up to "تعملون" about.' *(Tafsir Ibn Kathir 4/55)*

The blessings of olive-oil

شجرة مباركة زيتونة

'(From) a blessed olive-tree'

This Ayat proves that the olive as well as the olive -tree are indeed blessed and beneficial. The scholars mentioned that Allah has kept in it countless benefits. Olive-oil is used for lightening lamps. The light produced by this oil is clearer and brighter than that of any other oil. Olive-oil can be eaten in stead of curry along with bread; olives can be used as condiment. One does not need any machine to procure olive oil, the oil comes out almost on its own. The Messenger of Allah صلی الله عليه وسلم said: 'use olive -oil in your food, and rub on your body, as it comes from a blessed tree. *(Baghawi, Tirmidhi – Mazhari) (Mu'ariful Quran 6/413)*

Eight of Allah names which are written on the sun

1الحی 2 ,العالم 3 ;القادر 4 ;المرید 5 ;السمیع 6 ; البصیر 7 ;المتکلم 8 ;الباقی

(Al yawaqit wal Jawahir, bahath 16)

The position of poetry and poets in the Islamic Shariah

والشعراء يتبعهم الغاون

'As for poets, the erring follow them.

From the beginning of the above-mentioned Ayat is learnt th poets and poetry are held in disdain by Allah Most High, but tl exception mentioned in the subsequent Ayat proves that poet as such is not an evil thing, only such poetry is evil whi instigates people to disobey the Almighty or which unjust belittles or taunts any body, or which is vulgar and obscene wi regard to language or content. Poetry which is void of these ev has been exempted by Allah through the statement.

الذين امنوا و عملوا الصالحات الاية

Some poetry might even become a source of reward, due to i reformatory, wise contents, in a Hadith narrated by Sayyidi Ubayy bin Kaab رضی الله عنه comes:

ان من الشعر حكمة

'Indeed, some poetry is (full of) wisdom.' *(Bukhari)*

Hafiz Ibn Hajr رحمة الله عليه stated that 'Hikmah' (which has bee translated as 'wisdom' here) refers to a true statement what is accordance with the truth. Ibn Battal said that poetry whi deals with the unity of Allah, which is written in remembran of Allah and as an expressing of one's attachment to Islam, such poetry is liked and praiseworthy, and the above hadi refers to such poetry. And poetry which contains lies ar obscenities is to be disdained. This is further corroborated by tl following Ahadith:

1) Sayyidina Umar bin As-Shuraid related from his fath that the Messenger of Allah صلى الله عليه وسلم heard o hundred stanzas by Umayyah bin Abi As-Salat from m

2) Matrak related: I travelled with Sayyidina Imran bin Husain رضی الله عنه from Kufah to Basrah, and he would recited poetry at every station.

3) Tabari Stated with regard to high-ranking companions and Taba'in That they would compose poetry, listen to poetry and recite poetry.

4) Imam Bukhari stated that Sayyidah Aishah رضی الله عنها would compose poetry.

5) Abu Ya'la related in a Marfu' tradition the following from Sayyidina Umar رضی الله عنه that poetry is a kind of speech. 'If its subject is good and beneficial, then the poetry is good and beneficial, too. And if its subjects is evil or sinful, the poetry is evil and sinful, too.

(Fathul Bari)

In Tafsir Qurtubi comes that Sayyidina Ubaidullah bin Utbah bin Mas'ud رضی الله عنه who belonged to the ten highest ranking jurists of Madinah was an eloquent poet.

And no one from among the people of knowledge can call the poetry by Qadhi Zubair bin Bakar bad.

Those tractions which disapprove of poerty are applicable only in case one becomes so absorbed in poetry that one becomes oblivious to Divine remembrance reciting the Holy Qur'an and other acts of worship. Imam Bukhari mentioned this in a separate chapter in which he cited the following tradition by Sayyidina Abu Hurairah رضی الله عنه.

لا ن يمتلئ جوف رجل قيحاً يريه خير من ان يمتلئ شعراً

'It is better for a man to fill his stomach with pus than to fill it with poetry."

Imam Bukhari رضی الله عنها stated: according to my opinion this means that this applies only if one's being engaged ir Divine remembrances, reciting the Holy Qur'an and the acqu.sition of religious knowledge suffers due to one's being engaged with poetry, but if this is not the case, then there is nothing wrong with it. And if the poetry consists of obscenities and vulgar

subjects reproaching and belittling people, of anything other subject which is not sanctioned by the holy Law, then such poetry is unlawful and impermissible according to the consensus of the Ummah. And this injunction is not peculiar to poetry alone, it applies also to prose. *(Qurtubi)*

Sayyidina Umar bin Khattab رضی الله عنه removed his governor Ac bin Nadhlah from his post because he was given to composin vulgar poetry. Sayyidina Umar bin Abdul Aziz رحمة الله عليه ordere that Amr bin Rabiah and Al Aas be sent into exile for this ver reason. Amr bin Rabiah however repented, and his repentanc was accepted. *(Qurtubi) (Ma'ariful Qur'an 6/543)*

An amazing incident pertaining to Sayyidina Yusuf's عليه السلام grave

Ibn Abi Hatim mentioned that once the messenger of Allah صلی الله عليه وسلم was guest of a desert Arab, who proved to be generous host. When he was about to leave, the Messenger o Allah, صلی الله عليه وسلم said: Ccome and visit me in Al Madinah.' few days later that Arab come to meet the Messenger of Allal صلی الله عليه وسلم. The Messenger of Allah صلی الله عليه وسلم said: 'Do you want anything?' The Arab replied: 'Yes, I want a she-came witl a covered litter and a goat which gives milk. 'Allah's Messenge صلی الله عليه وسلم said: 'Alas had you only asked for something like an old woman belonging to Banu Israil had asked for!' When the companions wanted to know about that incident, the Messenge of Allah صلی الله عليه وسلم said: 'When Sayyidina Kalimullah عليه السلام led Bani Israil out of Egypt, he forgot the way. He tried a thousand times to find his way, but in vain. He gathered the people and asked them about the reason for this confusion. The scholars from among them replied: 'When Sayyidina Yusuf's عليه السلام time had come close, he had us promise him to take his coffin along with us when we leave Egypt.' Sayyidina Musa عليه السلام then asked whether anyone knew where his grave was situated, None of the people replied in the affirmative, but thus said that there was a very old woman who knew where he was laid to rest. So Sayyidina Musa عليه السلام sent someone to her, asking her to show them the grave. The old woman said: 'I will

show you, but first I will take what is due to me. ; Sayyidina Musa عليه السلام said: 'What do you want?' She said: 'I want to be your companion in Paradise.' This was quite hard for Sayyidina Musa عليه السلام, but at that very instance it was revealed to him that he ought to accept that condition. The old woman then took them to a lake and told them to draw its water, the colour of which had changed. They drew the water, and when the bed of the lake be came visible, she told them: 'Dig here! So they began to dig unto the grave became visible. They took the coffin. Then, when they resumed their journey, they found their way without any difficultly. *(Tafsir Ibn Kathir 4/33)*

The letter which Sayyidina Umar رضى الله عنه wrote to the river Nile

It has been related that after the conquest of Egypt the people there came to Sayyidina Amr bin Aas رضى الله عنه and said: It is one of our ancient customs to make some offering to the river Nile in this month of the year. And if we don't do that, then the water level does not rise. Our offering to the river Nile is made on the twelveth of this month. We select a virgin girl-she has to be the only child of her parents whom we pay heavily to hand her over to us. Then we take that girl, dress her up, and adorn her with all sorts of jewelry. Then we cast her into the river. Thereafter the water-level rises, otherwise it doesn't. The valiant conqueror of Egypt Sayyidina Amr bin As رضى الله عنه said: This is a foolish custom reeking of ignorance. Islam does not permit anything like that. Islam has wiped out all such customs. You can't do that.' So the people refrained from it.

The water level of the Nile did not rise. The whole month passed but the river-bed remained dry. As people could not bear it any longer (because they heavily depended on the river Nile), they made up their mind to leave Egypt. Sayyidina Amr bin Aas رضى الله عنه thought it appropriate to inform the Khalifah - Sayyidina Umar bin Al Khattab رضى الله عنه - about the situation. Sayyidina Umar رضى الله عنه sent the following reply: 'You did the right thing. I am sending you a letter addressed to the river Nile. Take it and throw it into the river.' Sayyidina Amr bin Aas رضى الله عنه took the

letter, which read as follows: From Allah's slave, the commander of the Faithful Umar, to the Nile, the river of the people of Egypt. After praising Allah and invoking blessings on Allah's Messenger صلى الله عليه وسلم (I proceed to say that) if you flow on your own and according to your own will and pleasures, then don't flow. And if Allah, the One, the Omnipotent makes flow, then we pray to Allah to make you flow again.' Sayyid Amr bin Aas رضى الله عنه took this letter and threw it into the ri One night had hardly passed and the water- level of the Nile risen to 16 cubits. Aridity and famine gave way to fertility affluence. Hardship gave way to comfort and ease. Through blessings of this letter Egypt became' verdant and green. river Nile kept flowing ever since. And there was no need any further human sacrifices. Thus Egypt was purged once for all from this impure custom. *(Tafsir Ibn Kathir 4/213)*

How Sayyidina Hasan and Hussain رضى الله عنهما w safed through a snake

Sayyidina Salman Farsi رضى الله عنه related: 'We were sitting w the Messenger of Allah صلى الله عليه وسلم when suddenly Sayyid Um Aiman رضى الله عنها came and said: 'O Messenger of Allah (الله عليه وسلم), Hasan and Husain are missing!' It was well into f noon. The Messenger of Allah صلى الله عليه وسلم said: 'Get up look for my sons!' So everyone got up. People went into differ directions to look for the two children. I took the same way the Messenger of Allah صلى الله عليه وسلم. We walked until reached the foot of a mountain. There we saw Hasan and Hus رضى الله عنهما standing, clinging to each other. Near them wa huge black snake which had raised its head. Sparks of fire ca out from its mouth. (It seemed like Allah had sent the snake stop the children from going any further.) The Messenger Allah صلى الله عليه وسلم quickly went to the snake, which on see him, disappeared into a hole. Then the Messenger of Allah الله عليه وسلم went to his grandsons separated them, caressed t faces and said: 'May my parents be sacrificed for you! How d you are to Allah.' Then he picked them up and made them sit his shoulders - one on the right and one on the left I said them: 'Glad tiding unto you, what an excellent ride you've g

The Messenger of Allah صلى الله عليه وسلم said: 'These two are excellent riders, and their father is better than them.' *(Hayatus - Sahabah 2/869)*

The incident of Ghar –e- Thawr

One of Sayyidina Isa's عليه السلام disciples once expressed his desire to see the last of Allah's Messengers صلى الله عليه وسلم. When he prayed to Allah for the fulfilment of his desire, he got the following reply: 'You cannot see him in your current state, but if you want, then We can turn you into a snake. Then, when Sayyidina Muhammad صلى الله عليه وسلم shall leave Makkah, he shall stay in a cave. If you hide yourself in that cave, then you shall get a chance to see him.' The disciple accepted and thus he was turned into a snake. He hid himself in the said cave and keeps waiting. He waited for several hundred years, until finally prophethood was conferred on Sayyidina Muhammad صلى الله عليه وسلم. The pagans however caused him much trouble, so far that they even plotted to kill him. Allah then ordered His Messenger صلى الله عليه وسلم to migrate (On his way to Madinah) The Messenger of Allah صلى الله عليه وسلم stayed for some time in that cave, which is known as Ghar -e-Thawr Sayyidina Abu Bakr Siddiq رضى الله عنه was with him, too. Before they entered, Sayyidina Abu Bakr رضى الله عنه said: 'Please, wait here for a moment. Let me see the cave first.' Then he went inside to have a look at it and to clean it. When he came back, the sheet he had worn before was missing. The Messenger of Allah صلى الله عليه وسلم asked him, 'Where is your sheet? He said: 'I tore it into pieces to stuff the holes in the cave out of fear that any harmful creature might be hiding in those holes.' Then he was eager to arrange some thing to eat and drink for Allah's Messenger صلى الله عليه وسلم. He saw a person who had some goats with him. He asked to whom they belonged and then he asked whether he can milk one of them. When the shepherd gave him permission, he milked one of the goats. Then he added some cold water to the milk and presented it to Allah's Messenger صلى الله عليه وسلم. Allah's Messenger صلى الله عليه وسلم took the milk and drank until Sayyidina Abu Bakr رضى الله عنه was pleased. Isn't that wonderful? One friend drinks and the other is happy. Anyway after the cave was cleaned, both of them went

inside. Sayyidina Abu Bakr رضى الله عنه said; 'Why don't you lie down? Heep your kead in my lap and take some rest.' When the Messenger of Allah صلى الله عليه وسلم lied down, Sayyidina Abu Bakr رضى الله عنه saw that he had forgotten to close one hole. He then covered the hole with his foot. It was in this hole where the snake had been waiting for so long. When the snake trie come out it realized something was obstructing its way. knowing what to do it decided to bite. Sayyidina Abu Bakr رضى الله عنه was writhing with pain. He was worried that if he died result of this bite, then the Messenger of Allah would b alone. His enemies who are pursuing him might find him capture him. Lost in such thoughts tears rolled from his One tear fell on the blessed face of Allah's Messenger صلى الله عليه وسلم. He asked him: 'What has happened?' Sayyidina Abu رضى الله عنه replied: "Something bit me!' The Messenger of صلى الله عليه وسلم then applied his blessed saliva to the wound, thus the poison did not harm Sayyidina Abu Bakr رضى الله عنه. Snake which had waited for centuries in that whole said to i 'O servant of Allah, this is your chance! The obstacle has removed now have a look at the one whom you were so eag see!' Sayyidina Isa's عليه السلام disciple loved Allah's Messenger الله عليه وسلم so much because the people of the Book had acqu much knowledge through Sayyidina Isa عليه السلام.

((Majmua Bayanat -e- Tablighi, P 149, mufti Mahmud ul Hasan Gan

How a shameless woman became modest through blessings of a morsel chewed by Allah's Messenger الله عليه وسلم

Sayyidina Abu Umamah رضى الله عنه narrated that once there w woman who would talk to men without any feeling of sh She was very bold and given to use foul language. Once happened to pass by the Messenger of Allah صلى الله عليه وسلم was sitting on a slightly raised place, eating Tharid. That wo said: 'Look how he is sitting! He is sitting like a slave and ea like a slave.' When the Messenger of Allah صلى الله عليه وسلم h this, he said: 'Which of Allah's servants could be more willin live in servitude than me' That woman then said: 'How c

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you are eating yourself, without giving anything to me?' The Messenger of Allah صلى الله عليه وسلم said: 'Come and eat." She said: 'Give some food to me.' So the Messenger of Allah صلى الله عليه وسلم gave some food to her. She said: 'Give me a morsel from your mouth.' So the Messenger of Allah صلى الله عليه وسلم gave her to morsel that was in his month (and through the blessings there of) she was overwhelmed by modesty and shame. Thereafter she never ever said anything shameless until she died. *(Hayatus - Sahabah 2/704)*

Incidents concerning Imam Abu Hanifa's رحمة الله عليه sharp mindedness

First incident

There was a man whose wife did not like him. He however was madly in love with her. As the woman did not get along well with her husband she wanted a divorce but he was not willing to divorce her. This was not because he wanted to vex her, but because he loved her very much. One day they were sitting together, talking to each other. Soon their conversation turned into a miff. The woman said something and the man said something in turn. Thereafter the woman kept quiet. The man said: 'If you don't talk to me before the true dawn, then you are divorced.' The woman kept quiet, thinking: 'I better keep quiet so that I finally get rid of this one!' The poor man however became very upset. He tried his level best to make his wife talk, but she just kept quiet. He then understood that she wants to be divorced so as to become separated from him. In order to find a solution to his problem, he went to the jurisprudent residing in his town, and told them what had happened. They told him that if she keeps quiet, then she'll be divorced, because that was the condition laid down by him. They also advised him to try to reconcile and to make her talk. Otherwise he'd loose her when dawn breaks. Finally he went to Imam Abu Hanifa رحمة الله عليه when the Imam saw him, he asked: 'What happened? You seem to be distressed today!, that man said: ' I said to my wife ; 'If you don't talk to me before to true dawn, then you are divorced." Now she has stopped talking to me.' Imam Abu Hanifa رحمة الله عليه

said: 'Don't worry. She won't be divorced rest assured.' That person then went away. When the other jurists got to know about Imam Abu Hanifa's رحمة الله عليه verdict they taunted him, saying that he is trying to make the unlawful lawful, and that the matter was absolutely clear - the woman would be divorced in case she didn't talk, and yet he claimed that she would no divorced.

Now listen well! Half an hour before true dawn, Imam Hanifa رحمة الله عليه ascended the minaret and gave Azan for Tahajjud prayer. When the woman heard the Azan, she thou that dawn has broken. She said: 'Dawn has broken. Now I divorced. Now I will no longer stay with you! After some t however it became known that dawn had not broken yet, that the Azan which the woman had heard was the Azan Tahajjud. After this incident the people had to admit that Im Abu Hanifa رحمة الله عليه is no only a great jurist, but also a cle schemer. *(Majalis Hakimul Ummat, p 214)*

Second Incident

Once some burglars broke into a house. The burglars happe to live near the house into which they broke. After they taken whatever they would to take, they caught the owner forced him to take an oath that his wife would be divorce case he tells anyone who the burglars were. That poor per had no other choice but to take the oath. He thought: 'If I anyone who the burglars were, then I might get my belongi but I'll loose my wife, and if I keep quiet, then I loose belongings; now he did not know what was dearer to him - belongings or his wife. What should he keep? What should he go? Lost in his thoughts, he went to Imam Abu Hanifa's الله عليه study - circle and sat down. The Imam رحمة الله عليه asked h 'What happened? You seem to be very upset!' He said: 'I c say anything!' The Imam however insisted 'That man replie don't know what will happen if I tell you,' The Imam said: least give me an idea!' he said: 'Burglars broke into my hou They stole everything and forced me to take an oath that if I anyone about their identity my wife shall be divorced. I kr who the burglars are. They live in the same neighbourhood,

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if I identify them, then my wife shall be divorced.' The Imam said: 'Rest assured, you will not loose your wife, and you will get your possessions back, too. And you will be the one to identify the thieves' When the people of Kufah got to know about this, they raised a hue and cry how could Imam Abu Hanifa رحمة الله عليه say something like that, that inspite of such an oath the man shall neither loose his wife nor his wealth. The scholars and jurists were utterly dumbfounded.

The Imam رحمة الله عليه said to that man: 'Tomorrow I shall offer the Zuhar prayer in the mosque in your neighbourhood.' So the Imam offered the prayer in the said mosque. After the prayer an announcement was made that all the gates of the mosque shall be closed, and that no one is to leave the mosque. The burglars, too had offered their prayer in that mosque. The Imam then went toward one of the gates, opened it and sat down on one side of the gate while he had the man sitdown on the other side. He gave him the following instructions to say: 'He is not a thief' when the person who left was indeed not a thief, and to keep quiet when the thieves left. The man acted accordingly - he said: he is not a thief' when anyone else but the actual thieves left, and when the thieves left the mosque he, kept quiet. Thus the thieves were identified without his naming them - his belongings were recovered and he didn't loose his wife, either. This is what I call a good scheme. *(Majalis Hakimul Ummah p 216)*

Funeral prayers are not offered for a rebel, a dacoit or one who killed his parents.

Question: Should a murderer be killed in retaliation or should he be sent to the gallows. What about his funeral - prayer? What if he had killed his parents? Should one offer the funeral prayer in case an open penetrator of the Holy law (Fasiq, Fajir) or an adulterer dies?

Answer: The funeral prayer is to be offered for every Muslim, even if he had committed major sins. If however a rebel or a dacoit are killed during combat, then they are neither to be given the last bath, nor is the funeral prayer to be offered for them. If a person who killed

his parents is killed in retaliation, then one is not to offer the funeral prayer for him. And in case he dies a natural death, then the funeral prayer is to be offered for him. Dignitaries and people of respect should however not join his funeral-prayers. *(Aap ke massail aur in ka hal 3/132)*

The reality of 'Chillah'

Question: People engaged in Tabligh stress the importanc going for a 'Chillah! What is the reality of 'Chil on basis of which these people make s recommendations?

Answer: Spending a 'Chillah' (i.e. forty continuous d doing a certain good deed is indeed a very bles act which strongly affects one's soul and inner st Sayyidina Musa عليه السلام was given the Torrah a he had secluded himself for forty days on Mount

The honourable Sufis, too, arrange 'Chillas', hence it would wrong to say that 'Chillah' is baseless. In one Hadith Messenger of Allah صلى الله عليه وسلم said:

صلى لله اربعين يو ماً فى جماعة يدرک التكبيرة الاولىٰ
ـ له براءتان براءة من النار و براءة من النفاق

'Whoever offers 'for forty days the prayer congregation, without missing the first takbir shal redeemed from the Fire as well as from hypoc provided he did so for the sake of Allah.
(Tirmidhi 1/33. Mishkat Sharif, p 102 ـا على الما موم من المتابعة *, section* و حكم المسبوق

From this is learnt that 'Chillah' affects a person's state certain manner. See when a man's seed finds it may in woman's womb and settles down there, then during the forty days, it turns into what is known as' Alaqah'. Then in next forty days the 'Alaqah' turns into 'Mudhghah' (i.e. a lu of flesh). Then after forty days some parts of this 'Mudhgha developed into bones, and then these bones are covered

flesh. Then (after these three stages of forty days), life and spirit are blown into this lump of flesh and bones. *(Bayanul Qur'an)*

Once during the Caliphate of Sayyidina Umar رضی الله عنه a man become madly infatuated with a woman. That woman however happened to be very modest chaste and bashful. Since she was also a very prudent lady she requested someone to convey the following message to that man: Your matter will be decided only after you have offered for forty the prayer behind Sayyidina Umar رضی الله عنه, without missing even the first Takbeer.' That person did so and within forty days his state was completely changed. His love had turned into true love, not for that woman but for Allah! Love for Allah had penetrated each sphere of his being. When Sayyidina Umar رضی الله عنه was told about this he said:

صدق الله و رسوله ان الصلوة تنهیٰ عن الفحشاء و المنکر

'Allah and His Messenger صلی الله علیه وسلم spoke the truth: Indeed the -prayer stops one from indecencies and evil.' *(Fatawas Rahimiyah 6/384)*

Note: In a Hadith comes that the Messenger of Allah صلی الله علیه وسلم said: If anyone worship Allah for forty days with sincerity, then Allah causes springs of wisdom to gush forth from his heart. *(Ruh- ul-Bayan) (Ma'ariful Qur'an)*

Should one offer the funeral-prayers for a person who had committed suicide?

Question: Is it permissible to offer the funeral-prayer for a person who had killed himself?

Answer: No doubt, committing suicide is a great sin, but the Holy Law has given permission to offer the funeral prayer for a person who killed himself. It is acceptable if religious dignitaries do not participate in the funeral -prayer of such a person so that the people receive admonition, but it is necessary that the people do not bury such a person without having offered the funeral prayer for him.

In a Hadith comes that it is obligatory to offer the funeral prayers for a deceased Muslim, no mater whether he was righteous or wicked اوكما قال عليه الصلوة و السلام.

In Durr-e-Mukhtar comes: من قتل نفسه ولو عمداً يغسل و يصلى عليه، به يفتى (If a person kills himself – even in case he did intentionally then (yet) he is to be bathed and the funeral pra is to be offered for him. Fatawa are a given in accordance w this.) Verily Allah knows best. *(Shami 1/815, Fatawa Rahimiya 1/367*

The excellence of dying on Friday

Question: Mention has been made of the excellence of dying Friday? Kindly provide some details regarding this.

Answer: The sacred Ahadith show that a person who dies Friday, or in the night preceding Friday shall not be questior by Munkir and Nakir:

ذكر ان من لا يسئل ثما نية ـ الى قوله ـ وا لميت يوم معة اوليلتها

(Raddul Mukhtar ma'a Shami 1/7

Concerning the names of some Prophets عليه السلام

1 – **Adam** means of wheatish colour. This name reveals of w complexion the father of mankind was.

2 – **Nuh** means comfort. His father declared him to be a source comfort and ease for him.

3 – **Ishaq** mean laughing. He had a friendly, smiling face.

4 – **Ya'qub** means one who comes behind. He was given t name because he clung to his brother Esau when he was born.

5 – **Musa** means retrieved from water. He was given this na when he was taken out of the casket in which his mother had him.

6 – **Yahya** means the realisation of his aged parents' hopes a longings.

7 – **Isa** He was given this name due to his reddish complexion

(Rahmatul-lil- Alamih 3/14)

Allah has taken responsibility for five people:

Sayyidina Muadh bin Jabal رضى الله عنه narrated that he heard the Messenger of Allah صلى الله عليه وسلم say: Allah has taken responsibility for a person who went forth in His way, and He has taken responsibility for a person who went to visit a patient, and He has taken responsibility for a person who goes to the mosque mornings and evenings, and He has taken responsibility for one who goes to the Imam in order to help him, and He has also taken responsibility for a person who sits at home, neither speaking ill of anyone, nor backbiting anyone. *(Hayatus - Sahabah 2/815)*

A strange incident about visiting a patient

It has been mentioned that when Abdullah bin Mubarak رحمة الله عليه fell ill - the same illness which led to his death - many people came to visit him. The Messenger of Allah صلى الله عليه وسلم said about such visits: من عاد منكم فليخفف 'If any of you pays a visit to a sick person, then he should make it short.'

One should not stay too long with a patient, as there are times when a patient needs privacy, as there are a number of things he cannot do freely and conveniently in the presence of visitors. Let your visit be short and source of comfort and ease for the patient.

Anyway, once Abdullah bin Mubarak رحمة الله عليه was lying on his bed. One person came to see him. The visitor kept sitting, not even thinking about going back. Abdullah bin Mubarak رحمة الله عليه thought that if this person left, he could be alone, and fulfill some of his needs. However he did not consider it appropriate to tell him to leave. Quite some time had passed, but that person still did not seem like he is about to leave. Abdullah bin Mubarak رحمة الله عليه said to him: This illness is already distressing enough and the visitors cause me further inconvenience. They come to visit a sick man and cause him much trouble.'

He said that hoping that maybe this visitor would get the hint and leave, but no! That person did not get it. He said to Abdullah bin Mubarak رحمة الله عليه: 'Would you like me to close the door so that no one disturbs you?' Abdullah bin Mubarak رحمة الله عليه said: 'Yes brother, close it, and make sure you close it from outside.'

Well, there are some people cannot be dealt with but in such manner. But under normal circumstances one should try one best not to let the other person feel one's increasing ennui. Ma Allah - in His infinite mercy - grant us all the strength to p these Sunan into practice. Amin. *(Islahi Khutbat 6/209)*

A way of being blessed with a vision of Allah Messenger صلى الله عليه وسلم

The saints have mentioned that if a person sincerely desires vision of Allah's Messenger صلى الله عليه وسلم, he should on a Frida night (i.e. the night between Thursday and Friday) offer tw Rakat of Nafl prayers. In each Rahat he should recite after Sura Fatiha the Ayat-ul-Kursi eleven times and also Surah Ikhla eleven times. After concluding the prayer, he should recite th following Durood one hundred times.

لهم صلی علی محمد النبی الا می و علی اله و اصحابه و
رک وسلم

If one does so for a number of times, then Allah might ble one with the honour of beholding the Noble Prophet لی الله علیه وسلم, provided one has a true longing for this honour and keep away from sins. *(Islahi Khutbaat 6/104)*

Eight people shall not be questioned in the grave

In Shami has been mentioned the people who shall not b questioned in the grave are of eight types:

1) - Martyrs.
2) Those who die while guarding the frontiers of an Islam state.
3) Those who die from plague

4) One who dies in a plague – infested area as a result from any (other) disease, provided he was patient and hoped for reward.
5) Siddiqin
6) Children
7) Those who died on a Friday or the night before Friday
8) Those who recite Surah Mulk every night. (Some mentioned Surah Sajdah along with Surah Mulk) And also those who recite Surah Ikhlas in their last illness. The interpreter رحمة الله عليه, further stated that the Prophets عليهم السلام, too, are to be added to that list, as they are of higher rank than the Siddiqin. *(Shami, p 572)*

Ibrahim bin Adham's رحمة الله عليه father's fear of Allah

It has been mentioned that once Ibrahim bin Adham's father رحمة الله عليه passed by the orchards of Bukhara. He had sat down by a small stream (which was flowing throuhg the orchards) to take ablution, when he saw an apple floating in the water. He thought that there was nothing wrong if he would eat that apple, so he took it and ate it. After he had finished it, it occurred to him that he had not asked the owner for permission, and that he had acquired that apple in an unlawful manner. So he decided to go to the owner of that orchard, inform him and take his permission, so that the apple would be come lawful for him. He knocked at the gate of the orchard through which the stream was flowing. A girl heard the sound and came out. He told her that he wants to see the owner of the orchard. The girl told him that the orchard was owned by a woman. He then requested her to take permission on his behalf for him to come and meet her. When he got permission, he went to her and told her what had happened. That woman said: 'Half of the orchard belongs to me and the other half belongs to the Sultan. The Sultan however does not live here. He lives in Balkh which is a ten days journey from Bukhara. 'Since the woman had forgiven him her half of the apple, he was now eager to ask the Sultan to forgive him the other half thus he went to Balkh. When he arrived there, the royal entourage was making its round. He accompanied it and

told the king the whole story. The king said: 'I can't say anything right now. Come to see me tomorrow.' The king had a very beautiful daughter, and many princes had asked for her hand in marriage, but her father, that means the king, had rejected them all, because his daughter was very pious and she held virt people in high esteem. This is why she wanted to marry t devout, pious abstentions person. When the king returned t place. He told his daughter about the incident. He also said he never saw such a devout, pious and abstentious person come all the way from Bukhara only to make half an a lawful for himself. When the girl heard this, she agreed to m that person. On the next day, Adham went to see the king. king said: 'I will not forgive you until you agree to marry daughter.' Adham first refused, but he was left with no c choice but to give in. Thus the king gave his daughte marriage to Adham. When he went unto his wife, he found to be of a ravishing beauty, exquisitely made up and ador The girl's residence, too, was superbly decorated. Ad however went to one corner and engaged himself in pra until morning. This continued for seven nights. Since the had not forgiven him yet the half apple, Adham thought may be he should remind him. The king however said: 'I wil forgive you until you consummate the marriage with daughter'. Thus Adham رحمة الله عليه had to consummate marriage. After he had taken his purification bath, he offerec prayer, cried and fell down in prostration. The people then that he had breathed his last. The girl then gave birth to a Ibrahim. Since the king of Balkh did not have any offspring, Ibrahim inherited the kingdom. The incident hov gave up the kingdom of Balkh is well-known, and its roots l this story. *(Safarnama Ibn Batuta 1/106)*

Entering Paradise because of a single good deed.

On the day of Judgement there shall be brought a person w good and evil deeds are of equal weight. This person however no additional virtue to outweigh his vices. Allah His infinite mercy - then tells him to go around and ask people whether they would give him a single good deed

account of which he would be allowed to enter Paradise. That person will then desperately beseech the people to grant him just a single good deed, but no matter where he'll go everyone will tell him: 'I fear lest my scale of good deeds will remain too light, and I need this good deed more than you.' That person will almost loose hope, when he will come across a man who will ask him: 'What do you want?' he'll say: 'I need a single good deed. I have come across many people who have thousands of good deeds, but no one treated me generously.' That person will then say: 'I also met Allah and there was only a single good deed in my record, and I don't think it will avail me anything, so accept my good deed as gift from my side and save yourself)! The first person then will return to Allah in a state of utter delight, and Allah - in spite of His being perfectly aware of what had happened - will ask him: 'How did you fare?' He will say: 'O Lord! I have accomplished my task (then he will tell him the whole story).' Then Allah will let the other man come into his presence and say: 'Today My generosity shall be far greater than yours. Come, take your brothers' hand and go to Paradise!' *(At-Tazkirah 1/310, Zarqani 12/360)*

Entering Paradise because of wishing one's father well

There is another incident, similar to the one above - a person's good and evil deed shall be equal in weight. Allah will then declare that this person neither belongs to the dwellers of Paradise nor to the denizens of Hell. Then suddenly an angel shall come and drop a paper on which 'Uff' (i.e. a word through which he expressed his displeasure with his parents) is written, and this piece of paper shall cause the scale of evil deeds to go down, because 'Uff' is a word which outweighs even the mountains. So this person shall be convicted to go to Hell. He shall plead to be saved from Hell. Allah will then order the angels to bring that person back. He will say to him: 'O you, who disobeyed his parents, why are your pleading to be released from Hell?' He will say: 'O Lord! I am condemned to Hell, and I don't deserve to be released from it because I disobeyed my parents. But I have seen that my father, too, has been sentenced to Hell, so I have come to request you to release my father and

double my punishment instead.' On hearing this, Allah shall break into laughter and say: 'in your life -time you were disobedient to him, and now you saved him. Come, take your father's hand and go to Paradise!' *(At-Tazkira 1/319, Zarqani12/319)*

A strange incident about entrusting something to Allah

Allamah Dailari رحمة الله عليه wrote: I found in a number of book tradition which Zaid bin Aslam had related from his father. said; Once while Sayyidina Umar رضى الله عنه was sitting in assembly, addressing the people, a man and his son enter upon them. When Sayyidina Umar رضى الله عنه saw the child, said: 'I never saw anything which more closely resembled crow then this crow of yours (by this he made an allusion to childs dark complexion).

That person said: 'O commander of the Faithful, his mother ga birth to him after she had died.' When Sayyidina Umar رضى الله عنه heard this, he sat up straight and requested the stranger to him the whole story. He said: ,"O Commander of the Faithf once I intended to go on a journey. The boy's mother w expecting at that time. She said to me: 'You are leaving me a time when I am heavy with child?' I said:

استودع الله ما فى بطنك (i.e. I entrust to Allah what ever is in yo womb).' Then I left. Several years had passed before I return home. When' I reached there I found my dwelling locked. a was told that my wife had died. I recited انا لله وانا اليه راجعون, a then I went to my wife's grave. My cousin was with me. I stay at the grave for very long and kept crying. My brother tried best to console me. Finally he suggested that we should lea We had hardly gone a few steps when something like fire lit the graveyard. I asked my cousin: What is this fire?' He sa 'This fire becomes visible at your wife's grave every nigh When I heard this I said: 'انا لله و انا اليه راجعون! She was a ve pious woman and she regularly offered the Tahajjud pray Take me back to her grave.' So he took me there again. When had reached the grave-yard. My cousin decided to stay at gate, and I went alone to my wife's grave. When I reached the I saw that the grave was open. My wife was sitting there and t

boy was frolicking around her. Suddenly a voice from the invisible addressed me: 'O you who had entrusted some-thing to Allah, take your trust. And had you entrusted your wife as well, you would get her back, too!' when I heard this I took the boy. I had hardly picked him up when the grave become level again. O Commander of the Faithful, I swear by Allah that this story is true!' *(Hayatul Hawan 2/180)*

Coming home after having spent twenty -seven years in Allah's way

Abdur -Rahman Farwarh father of Imam Rabi'ah Ar-Rai رحمة الله عليه once was sent on a mission to Khurasan. His wife was expecting at that time. He left 23000 Dinar for her, to cover her expenses. After reaching Khurasan, he had to face various odd situations which caused his return to be delayed. Thus twenty-seven years passed before he could finally return home. Rabi'ah's mother was a very wise noble-minded woman. When she realized her son's potential, she arranged the best education possible for him, thus she spent the whole amount which her husband had left behind on her son's education. When Farwakh finally came back to Madinah Munnawwarah, he did so in splendour - he was mounted on a horse, holding a spear in his hand. He knocked the door of his house. His son came out. Father and son thus stood face to face - not knowing each other. Rabi'ah thought his father to be a stranger. He said: 'O enemy of Allah! Are you attacking my home?' Farwakh replied: 'O enemy of Allah, how dare you enter my home?' It took not long before they began to physically assault each other. The tumult attracted many spectators, and within no time Imam Malik bin Anas رحمة الله عليه, too, got to know about the mother. Rabi'ah was a youth then, but the fame of his knowledge and scholarly excellence had spread near and far. Great scholars like Imam Malik رحمة الله عليه and other Mashaikh would attend his lectures. Imam Malik رحمة الله عليه and several other scholars arrived at the scene to help their great teacher. When Imam Malik arrived, Rabi'ah said to Farwakh: 'By Allah, I shall not give in until I've brought you to the king.' Farwakh said: 'Why would I not bring you to the king when you have entered upon my wife -and even dare to raise

such a hue and cry among the people!' when the spectators saw Imam Malik bin Anas رحمة الله عليه come they all fell silent . Imam Malik said to Farwakh: 'Old man, may be you should stay any where else.' Farwakh said: 'But this is my own house. I am Farwakh, the slave of such - and -such.' When Rabi'ah's mo heard this, she came out and said: 'Yes Farwakh is my husba And Rabi'ah is my son I was expecting Rabi'ah when Farw had to go to Khurasan.' Now that the confusion was resolv father and son embraced each other and cried. Farwakh t went inside. He gestured toward Rabi'ah and asked his w 'This is my son?' She said' 'Yes' Then he asked her about money which he had left with her. He also said: 'Take these thousand Dinar I have with me' Rabi'ah's mother had spen the money on her son's education. She said: 'I have buried money. I will dig it out in a couple of days. There is no nee hurry.' Rabi'ah then went to the mosque and delivered lecture which was attended by Imam Malik, Hasan bin Zaid, Abi Ali and other out standing scholars.

When Rabi'ah's mother was sure that the lecture was in proc she said to her husband: 'Go to the mosque and offer y prayers there.' So Farwakh went and offered his prayer in Noble Prophet's صلى الله عليه وسلم mosque. After the prayer he that someone gave a lecture on Hadith, and that count people had come to attend this lecture. He too, fell like attend this lecture. As he drew close, the people made room for h Fearing lest his iecture would be disrupted, Imam Rab bowed his head, and pretended like he had taken no notic the arrival. Thus Farwakh was not able to recognize his son. asked the people: 'Who is that man?' They said: 'He is Rab bin Abi Abdur -Rahman.' He said: 'Indeed, Allah granted son a very high rank.'

When he returned home. He said to his wife: 'Today I saw y son in such an honourable position in which I never saw other scholar or jurist!' She said: 'What do you prefer, the mo or the exalted rank of your son?' He replied: 'By Allah, s honour is much dearer to me than the money.' On hearing

Scattered P
she said: 'I
exclaimed: '

she said: 'I had spent the whole money on him. Farwakh exclaimed: 'Well spent, indeed!' *(Tarikh Baghdad 8/420)*

EMPTY

PAGE

ahadith:

aml:

ansar:

arsh:

ayah:

ayatul kursi:

azan:

azl:

chillah:

da'i:

da'wah:

dhikr:

du'a:

durud:

ghar Thawr:

hadith:

hayat un Nabi:

hijrah:

Kuniyah:

Kursi:

lahawla wa la qu

mudahin:

muhajir(un):

raan:

sadaqah jariah:

sahabah:

salah:

sirat:

subhan Allah:

surah:

GLOSSARY

ahadith: (plural of hadith).

aml: incantation.

ansar: the Madinans who welcomed the muhajirs.

arsh: Throne (Allah's).

ayah: verse of the Quran.

ayatul kursi: verse 255 of surah al-Baqrah.

azan: call to prayer.

azl: coitus interruption.

chillah: forty days devoted to worship.

da'i: preacher, inviter to Islam, to righteouness.

da'wah: effort of speaking.

dhikr: effort of thinking, rememberance of Allah.

du'a: effort of asking, prayer, supplication.

durud: invocating blessings on the Prophet ﷺ.

ghar Thawr: the cave Thawr where the Prophet ﷺ and Abu Bakr ؓ confined themselves for three days while migrating to Madinah to conceal themselves from the disbelieving Quraysh who pursued them.

hadith: Prophet's saying, doing and tacit approval.

hayat un Nabi: Prophet's ﷺ being alive, (see example in this book, Scattered Pearls, p97).

hijrah: migration to Madinah from Makkah by the Prophet ﷺ and his companions.

Kuniyah: an horsorific name of paternity or maternity or profession or pecualiarity of anyone so named.

Kursi: Throne (Allah's).

lahawla wa la quwata illa billah: There is no might and no power save with Allah.

mudahin: one who is lax in religion.

muhajir(un): those who migrated to Madinah from Makkah.

raan: black spot caused by sin (the Qur'an, 83:14-rust).

sadaqah jariah: perpetual charity.

sahabah: Propheti's ﷺ companions.

salah: prescribed and optional prayer.

sirat: a narrow bridge over hell leading to paradise.

subhan Allah: Allah is without blemish.

surah: chapter of the Quran.

ta'leem: listening, effort of listening.

tabi'in: generation succeeding the sahabah.

tabligh: to convey or preach message of Islam and invite people to righteousness and forbid evil.

tafsir bi aqwal sahabah wat taba'in: exegesis based on the sayings of the Prophet's ﷺ companions and their followers.

tafsir bir rai: exegesis based on one's own opinion

tafsir: exegesis, commentary of the Quran.

tahiyat, at: see tashahhud

tasawwuf: mysticism.

tasbih: glorifying Allah; rosary.

tashahhud: the recital of greetings (attahiyat) in the last sitting, or second and fourth sitting during salah. (Also called at-tayiyat).

tawakkal: trust or realiance (on Allah).

wad khufi: burying child secretly.

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INDEX OF SUBJECTS

Apart from a Muslim's responsibility to himself and his family, Islam imposes on him a responsibility to society. It is his duty to enjoin the reputable, or righteousness, and to forbid the disreputable or what is wicked. The Prophet ﷺ said that if this duty is not discharged then Allah will send punishment to all the people. He also said that when sin is commited on the land and he who sees it disapproves of it then it is as though he was not there. He also said, "If people see wrong being done and do not change it then Allah will punish them too with the wrong-doers." This book is the English translation of *Bikhray Moti* by Mawlana Muhammad Yunus Palanpuri . As its title indicates, it is a collection of brief ahadith and beneficial topics. They are borrowed from the Mawlana's personal note book in which he jotted down for his own memory any interesting useful topic that he came across. Since this is not a planned writing, no regular order or sequence is found or claimed.

We do hope readers will enjoy reading this book and we pray that it be beneficial to them. May Allah let the lives of our respected elders be great guides.

Darul-Ishaat takes pride in presenting this first part of Scattered Pearls.

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